INTOLERANCE IN CATHOLICS.

Rio de Janeiro, 22nd September, 1892.

To the Editor of THE RIO NEWS:

Dear Sir.—I have no desire to protest against your remarks of 20th September on intolerance in Catholics or any other body of people in Brazil. Neither could I object to a truthful criticism of notorious and discreditable facts such as ignorance of religion, immorality in people or in their priests, pertinacious and virulent opposition to liberal ideas, etc. On the contrary, I think the exposure and censure of such things, here as elsewhere, in a public journal should tend powerfully to put them down.

I consider, however, uncalled for and unfair, your attributing to the Catholic Church the direct teaching and organized protection of the gross evils you mention. Such accusations are rather offensive to Catholics of other nationalities in Brazil, though I am certain you did not intend this, for they know and acknowledge the absolute identity of the same church in Brazil, England and every other country, and well know that the charge you make against it is unfounded, and, if you allow me to say so, partakes of the very intolerance which you censure.

I am, dear Sir,
Yours very truly,
A ROMAN CATHOLIC IN RIO.

In regard to the foregoing, we have earned the right to say that we are not in the habit of making unfounded charges. Those who know us will also bear testimony that we are not intolerant toward any religious sect. We are quite as ready to criticise the excesses of one sect, as those of another, consequently our correspondent must acquit us of the charge of intolerance. As for the issue raised on our accusing the Catholic church here of "protecting immorality," the facts prove the truth of our assertion. We did not say that the church "teaches" immorality; nor do we now make such an assertion, although the indirect results of the conduct and policy of the priesthood might arra[illegible]ch a charge. To prove that it [illegible]ality, we have only to cite

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the obstacles which the priesthood places in the way of marriage, which is the cause of so many illegal unions and of so much vice in the country. Our correspondent is a just and observant man; can he point out a country where there is a larger percentage of illegitimacy than in Brazil? In this city it is probably not less than 20 per cent. A few years ago we saw a statistical return which showed a percentage of more than 50 per cent in a town not far from here. A gentleman some time since told us of a small village in Minas, which he had just visited, in which there was but *one* married couple. The reason given for this state of things was that marriage costs too much and the church exacted impossibilities. We once met a poor fisherman who had expended over a hundred milreis in fees trying to get a certificate of baptism, preliminary to getting married. As for the open immoralities of the priests—not all of them, of course—it is unnecessary for us to make an accusation. The whole world knows what their reputation is, and we have heard foreign Catholics criticise it as severely as any Protestant could do. We have more than once discussed these same questions, and have blamed the priesthood of the Catholic church for much of the immorality, ignorance and apathy of the Brazilian people, and as long as they continue to occupy the responsible position which they still hold, that of teachers and moral guides, we must continue to hold them strictly responsible for their teachings and their conduct. If they fail to satisfy our expectations, then it is our duty to criticise, and we trust our correspondent will believe that we do so without the least desire or intention of casting reflections on others.

Vol. III. No. 3 PUBLISHED MONTHLY March, 1899

The South American Messenger,

OFFICE OF PUBLICATION
35 RICHMOND ST. WEST - - TORONTO CANADA

The South American Evangelical Mission.

HEADQUARTERS OF THE MISSION: TORONTO, CANADA.

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64 Isabella Street, Toronto.

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35 Richmond St. W., Toronto.

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CHARACTER.

It is evangelical and interdenominational.

OBJECTS.

1. To take part in the work of evangelizing South America. This Mission confines itself solely to work on that continent.

2. To try to deepen the interest of Christians at home in the needs of that country.

SUPPORT.

The Mission is supported entirely by the *free-will offerings* of the Lord's people.

As the Mission will not go into debt, no fixed amount of support is guaranteed to its workers.

Each Missionary goes out dependent upon God for supplies.

Funds are distributed to the workers according to the amount on hand and existing need.

Communications may be addressed to the Secretary, S. J. Duncan-Clark, 35 Richmond St. W, Toronto, who will furnish all necessary information concerning the Mission.

All contributions from Canada should be sent to the Treasurer, Wm. Revell, Crown Lands' Dept., Parliament Buildings, Toronto, or to Dr. Grattan Guinness, the East London Institute for Home and Foreign Missions, Harley House, Bow, London, E.

All communications from the United States should be addressed to Rev. T. C. Horton, Box 2,556 St. Paul, Minn.; and all monies from thence forwarded to J. M. Smith, Esq., St. Paul, Minn., Treasurer.

Statement of American Council for January

Receipt No.	Amount.	Receipt No.	Amount.	Receipt No.	Amount
301	$ 5.00	307	$ 1.00	312	$ 3.00
302	2.25	308	10.00	313	2.00
303	1.00	309	18.00	314	5.00
304	5.00	310	5.00	315	1.00
305	35.00	310½	5.00	316	1.00
306	5.00	311	.50		

Statement of American Council for February.

317	25.00	321	.50	325	5.75
318	1.00	322	6.46	326	5.00
319	5.00	323	4.00		
320	2.00	324	8.00		

Statement of Canadian Council—Feb. 15-Mar. 15. 1899.

Receipt No.	Amount.	Receipt No.	Amount.	Receipt No.	Amount.
578	$ 1.00	581	$ 3.00	584	$ 3.50
579	1.00	582	5.00	585	1.00
580	10.00	583	2.00		

The South American Messenger

ORGAN OF THE SOUTH AMERICAN EVANGELICAL MISSION.

Issued monthly at 35 Richmond St. W., Toronto. Subscription price, 25c. per year.

Editor - - - - S. JOHN DUNCAN-CLARK.

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All communications, subscriptions, etc., should be addressed to the office of publication, 35 Richmond St. West, Toronto.

THE
South American Messenger

VOL. III. TORONTO, MARCH, 1899. No. 3.

Test Questions.

By Rev. J. H. Sammis.

O LOVE of Jesus, dost Thou dwell
In hearts that never burn to tell
Of Thy life-giving flame,
That all might hear, believe and know,
How life, and peace, and glory flow
Through their Redeemer's name?

Or, do they pray, "Thy Kingdom come,"
Whose hands are slack, whose lips are dumb,
Who ne'er to Galilee,
Their throne-ascending Lord to meet,
Have been, and at His nailed-scarred feet
Said, "Here am I, send me"?

Or, do they know who gold deny,
And, world-like, live, eat, drink and die,
That Christ their Master gave
His heaven, His all, His life, and spake
"'Tis better far to give than take,
To lose that we may save"?

No; he who loves and prays and knows,
His love, in loving, overflows
In grace to men abroad:
Made of one blood, by One redeemed,
Alike for guilt and grace esteemed,
And all beloved of God.

Am I Thy servant? Master show
If I must send, or I may go.
How long, O Lord, how long?
A thousand years, a thousand more,
Are gone, and scarce beyond our shore
Is sung redemption's song.

Red Wing, Minn.

Editorial Emphasis.

"FORWARD! Christ for South America!" That is to be the key-note of these pages from this day forth. Trusting in God's strength there shall be no more said about retrenchment. We are entering on a campaign of victory. No suggestion of even temporary defeat shall jar in that portion of the music which it is our privilege to render for the marching of God's soldiers. By the enabling power of divine grace we shall press the battle ceaselessly, vigorously, unflinchingly, "Till He come."

. . . . . .

"FORWARD! Christ for South America!" Let the watchword ring out again. Ours it is to serve at home. Shall we be less in earnest, less willing to make sacrifices than those who count it a privilege to face the hardships of the field? They are the pioneers, the advance guard, who must bear the brunt of the battle and suffer most when suffering comes. We are at the base of supplies; our faithfulness will in large degree be the measure of their success. It is ours to pray while they serve. Shall we neglect our part, at their cost? God forbid.

. . . . . .

IN THE missionary church at Antioch of old, those who remained behind "fasted and prayed," while Paul and Barnabas went forth to fight and preach. To-day, how often, the home-church "feast and play" and leave all the fasting and praying to be done by the workers in the distant fields. Have we not done our share of the feasting and the playing? Sabbath after Sabbath our souls have been fed to the verge of dyspeptic repletion on the Divine bounty, and then self-satisfied and well content we have gone and played at missions for a little while. We have made up boxes of our cast off clothing for the missionaries and their converts, or spent an entertaining "Evening in China" with refreshments and a silver collection. We do not disparage these things. They are good, but they are not enough. We need a more vertebrate missionary activity than that. We need a spirit of readiness to suffer on the part of the Home Helpers as well as the workers in the field. By God's grace we shall seek the cultivation of this spirit in ourselves and in our readers.

. . . . . .

Sooner than Expected.

Sixteen pages was our anticipated achievement for the May issue; but the pressure of interesting

matter, none of which did it seem wise to omit, has constrained us to enlarge even earlier than expected. This is unquestionably the brightest and most interesting number of the MESSENGER that has yet been issued, and we trust its wide distribution will result in many new subscriptions being sent in. Remember, until May 1st the single rate will continue to be twenty-five cents a year; after May 1st, it will be 50 cents for single subscriptions and twenty-five cents a year in clubs of five or more.

Home to the Father's House.

Since the last issue of this paper a great sorrow has entered the life of our brother, Pastor Horton, director of the Mission in the United States. On February 15th, after a short but severe illness, God called home his eldest daughter, Jessie B. Horton. She was her father's able and willing assistant in his loving labor for South America, and her loss will be all the keener to him on account of their close and tender fellowship in the Master's service. Our most heartfelt sympathy goes out to our brother in his grief; but we rejoice to know that the preciousness of Jesus is a very real solace and strength to him through it all. A brief biographical sketch and a portrait of Miss Horton will be found on another page.

Australian Tidings.

An interesting letter from the secretary of our Australasian Council, Rev. W. Y. Blackwell, brings tidings of a growing interest and activity on behalf of South America in the island continent. Mr. and Mrs. Geo. Allan have been engaged in deputation work prior to leaving for the field, and there is the prospect that two other young men, accepted candidates of the Mission, may go out with them. These are Messrs. Burton and Wilson, who are but waiting upon God to provide the means for their passage. Be in prayer for them. A Mr. Cook has also been conditionally accepted, and may be ready for departure in another few months. Our readers will be interested in an address delivered by Mr. Allan at the Australian Christian Endeavor Convention, which will be found upon another page of this issue.

Important Notice.

The work of the Mission is growing with such rapidity, and the interest in South America is becoming so widespread that we feel the need of increasing the size of the MESSENGER and number of issue to meet the greater demand. Last month much we wanted to publish had to be omitted. This month we shall be met with the same difficulty. Sixteen pages would greatly strengthen our paper, and enlarge its possible usefulness. We want to begin a sixteen page issue with the month of May; but it will cost more, considerably more, than our present size. We believe God will supply the means for His work; but we also believe He approves an honest price for value given. Our intention is to raise the subscription rate with the May issue to 50c. for single subscriptions, and 25c. for clubs of 5 or more to individual addresses if desired. We want to push the circulation of the MESSENGER as widely as possible. We are printing 5000 copies monthly now, and hope soon to have the means and the demand for double this number. Read our offer to club raisers in another part of the paper.

The Black Map Leaflets.

We have issued the first of our Black Map series of Leaflets. The delay with these has been a disappointment to us, but seemed unavoidable. Number one is "Rome's Last Stronghold," and contains a vivid account of the dark spiritual history of South America and her present aweful need. It is a good leaflet for awakening an interest where ignorance or indifference now exists, and should be scattered broadcast far and wide over the home field. To MESSENGER readers we will dispose of these leaflets, in quantities, at their bare cost to us. Of course thousands will be sent out gratuitously from this office. The second of the series, that will be ready for use by the time this issue of the paper reaches you, will be called "What Can I Do?" and is a suggestive leaflet for those at home who wish to help in the evangelization of South America. A complete list of our leaflets will be found on the last page of this issue.

Deputation Work.

The editor of the MESSENGER is prepared to address meetings on South America upon invitation. It is our desire to use every effort for the quickening of a home interest in the Neglected Continent, and to this end our services are at the

disposal of any who think that this department of the Master's work can be advanced by such means. We will be pleased to have readers of the MESSENGER arrange for meetings in their neighborhood at which the claims of South America may be presented, and if desired will be glad to be present and speak. These meetings should, whenever possible, be arranged with the consent of the local pastors on such a night as will be suited to a union gathering of all the churches. The Mission is prepared to bear the travelling expenses of speaker whenever necessary, and does not wish that collections should be taken at any meetings in aid of its work. The editor will be pleased to make engagements for Sunday services, on condition that South America's claims may be presented at least at one of the sessions. Address all communications to this office.

From the United States Council.

MR. FRED L. WENIGER will sail (D.V.) for Venezuela, on the 25th of March. The Lord having graciously provided for our brother Weniger's outfit and passage money, according to our rule he is permitted to depart, out of the order of his acceptance, to his chosen field of labor. Let us faithfully look to the Lord for the provision for all our accepted candidates, that they may be speedily sent forth to the dark and needy land.

IN answer to our prayers for a man and wife for the Home in La Victoria, the Rev. Joseph Hogg and wife of Lockport, N.Y., have applied to the Council for service in that capacity, and we earnestly hope they will be provided for, and will return with Mr. Hall. Mr. and Mrs. Hogg are eminently fitted for this position, and we rejoice that the Lord has so moved upon their hearts. Will our friends remember them in their prayers for the work.

OUR last letter from our Mr. Gingras, of Bolivar, Venz., tells us of an arrangement he has made for an extended trip up the Caura River to its source, then to cross over to the head-waters of the Ventuara, from thence to Orinoco, down which he will return to Bolivar. The trip will consume an entire year, but he fully expects to gain much valuable information concerning the Indians. We must look to the Lord for his preservation, and that he may be used to His glory.

MR. FRANK J. PURSELL, one of our accepted missionaries, has been doing heroic service for some months under the direction of the International Medical Missionary Society at Ft. McPherson, Ga. He has now resumed his medical studies in Brooklyn, and will graduate in the spring. He expects to spend one year in hospital work, and will then be ready to proceed, with his wife, to his chosen field. He is doing deputation work as the way opens.

MR. HALL'S RETURN TO THE STATES.

For some time, we have desired that Mr. Hall could return for a much needed conference with the Council, regarding the growing work in Venezuela. This has been hindered by his inability to leave the Home, but now that Mr. Weniger will so soon be in La Victoria, to be a companion for Mr. Fenstrom, he will be released for a time.

His plan is to return about the middle of April, to give some time to deputation work, and to formulate plans with the Council for the enlargement and betterment of the work. He proposes to return to Venezuela in the early fall. Let us unite our prayers that several of our accepted candidates may be permitted to accompany him.

A Just Protest.

A PARAGRAPH that appeared in the pages of the MESSENGER for last November has drawn from the pen of our good friend Mr. Edward P. Ely, the following just and temperate protest. The publication of the paragraph is one of those most regrettable incidents in journalistic work, that only more time and attention than we were then able to spare could prevent. It came to us in a bundle of copy from one of our editorial correspondents who has *carte blanche* to the MESSENGER'S columns, and who in turn got it from the *Missionary Review of the World*. This origin, combined with the authoritative name of Robert E. Speer, must have dulled the editorial capacity for scenting heresy, and allowed a most pernicious though innocent looking little item to slip in. We are glad of this opportunity to set ourselves right,

as well as to present to the world Mr. Speer's explanation of his alleged statement; but we can't help wondering why he said anything about it at all:

To the Editor of the South American Messenger:

DEAR SIR,—In the November, 1898, issue of the MESSENGER you make mention of a reply which Mr. Robt. E. Speer of the Presbyterian Board *is said to have made* to Archbishop Ireland's statement, that "it is as gratuitous for American Protestants to send missionaries to the Philipines as to Washington."

The alleged reply has stirred up the missionaries on the distant fields and I have had letters from those, laboring in Central and South America, and have had those preparing to leave here for South America speak to me, protesting against it, saying, it is virtually an endorsement of the Church of Rome.

A missionary in South America writes: "I was astonished the other day to see the challenge which Mr. Speer made to Archbishop Ireland in saying that if the Church of Rome would send such men as Archbishop Ireland to the Philipines, and if the Paulist Fathers would preach the same gospel in Havana that they do in New York the Presbyterian Board would not send missionaries to those lands, and I was more surprised to see in the SOUTH AMERICAN MESSENGER that 'It has the true ring.' . . . If Archbishop Ireland preaches the gospel that we are thinking of sending to the Philipines, had we not better abandon the project altogether, for the fundamental principles of the poor ignorant priests over them are the same as those of the finer appearing ones of the United States.

"If the Paulist Fathers preach a gospel that will do for Havana, Cuba does not need them, for the religion they have is just as good for all purposes because there is no essential difference. If in Rome there is salvation let us turn our attention to other systems where devotees are hopeless."

On receipt of one of these letters I wrote to Mr. Speer, a highly esteemed personal friend, about this matter, and by his permission I copy from his reply to my inquiry as to the truth of his alleged reply and I ask that you will publish this in order that he may not any longer stand in a false light in the minds of your readers and that the work of the Protestant Missions in Spanish America and other Roman Catholic countries may not suffer because of it.

Mr. Speer writes: "I have heard from numerous quarters regarding the paragraph to which you refer, which has been going around the papers.

"It is an extract from some reporter's interview in the *New York Times*.

"What I said to him in substance was, that we had our missionaries in South America and Mexico, among the Roman Catholics, because they were unevangelized. That if the Roman Catholic Church would carry Christianity to its baptized heathen, we would be glad to go to heathens who had never been baptized. That so long as the Roman Catholic Church would not do this, Protestant Churches would have to do it. There isn't anything in this that I can see that is harmful to our missionary work in Catholic countries.

"As you know, our Board has more of it, probably, than any other Board, and that it so happens I have had more to do with it than any of the other secretaries, and still have more. I have been over our mission field in Mexico and know the facts right well."

This explanation has the "true ring" to it, which that imputed to Mr. Speer certainly lacked.

Praying the Lord to use this in putting the matter aright before your readers and that He may be glorified in the spread of the gospel and saving of souls in Spanish America and other lands. I am yours in His service,

EDWARD P. ELY.

264 Henry St., Brooklyn, N. Y.
Feby. 22nd, 1899.

THE most striking feature in our missionary tidings this month is the marvellous manifestation of God in Livingstonia. The whole church will join in Dr. Yaw's exclamation of wonder and praise. To think that the very place where only twenty years ago he was threatened with death by the savage Angoni warriors among whom he was the first to venture, should already be the scene of a pentecostal communion gathering! After all, there are no triumphs to be compared to those of Christian missions.

A CONVERTED Chinaman on the Pacific Coast sold himself to work as a coolie in New Guinea for the sake of working among his countrymen, and before he died he personally led to Christ two hundred of his companions.

Facts from the Field

"Facts are the fingers of God. To know the facts of modern Missions is the necessary condition of intelligent interest."—A. T. Pierson.

Workers on the Field.

Venezuela.

Harold F. Hall, Fred. L. Weniger, David E. Finstrom, La Victoria; Edward L. Gingras, Bolivar.

Brazil.

George R. Witte, Dr. Jas. A. Graham, Mrs. Jas. A. Graham, La Carolina.

Bolivia.

William Marshall.

Argentine.

Mr. John Linton, Mrs. Linton, Cordoba; Mr. Sallans, Bahia Blanca.

Estimated cost of support for the Amazon workers, $500 each.

For the workers in Venezuela and Bolivia, $300 each.

Special Prayer.

A competent man and wife for the Home in La Victoria.

$1,000 for the opening of a station and school on the Amazon.

Men for deputation work in the United States, to lay the claims of the Neglected Continent upon the hearts of God's people.

Candidates Accepted by the U. S. Council Awaiting Appointment.

F. J. Pursell.
Charles M. Seybold.
S. J. Lindsay.
H. C. Cleveland.
Mrs. H. C. Cleveland.
Miss Grace Eaton.
Mr. Albert Burton.
H. H. Headly.
J. E. Craig.
Rev. W. L. Milne.
Mrs. W. L. Milne.
Herman Yenney.
Miss Alice Bunch.
Miss Eva Ridge.
Mr. Otto J. Scheibe.

Pray daily that all obstacles may be removed and all means supplied, so that these dear friends may be speedily thrust out into the field.

National Exposition in Venezuela.

We note quite an interesting fact which cannot fail to have a marked effect upon the future of Venezuela. As knowledge of the country more fully obtains, as light is thrown in upon the customs and abuses of the priest-ridden people, reformation must surely follow; the people will be awakened to an understanding of their degraded condition, and room will have been made for the Gospel. Let us be awake to the possibilities and privileges of this time.

The President of the United States of Venezuela has issued a decree, soliciting the aid of all friendly nations, that there shall be a national exposition in Caracas, opening January 1st, 1900, and closing April 27th, 1900. It will be a typical exposition, with displays from any country desiring to take part. We are sincerely glad of this move on the part of the President, as it will do more to open up the country than years of ordinary effort. There is the most deplorable ignorance concerning South America and its condition. May the day speedily come when our people will have a clear understanding of the degraded, superstitious, almost hopeless condition of these neighbors of ours, for whose state God will certainly hold us accountable.

Recent picture of Mr. and Mrs. Linton, taken at San Pedro, by Mr. Linton.

Healing the Sick in Brazil.

Cheering Word from Dr. Graham, up the Amazon.

Since coming to Carolina, we have been very busy, studying the language and treating sick people. I have examined and treated over 1000 people since the middle of August, with a fair degree of success. We have had, also, about a dozen operations, all of which were favorable. Several of these operations were

interesting; as, for example, the removal of a large cancerous growth, weighing five pounds, from a woman's neck, an amputation, several operations on the eye, removal of a cancerous growth from a man's back, etc. Some of these poor people offered me their gratitude by saying they would pray to the Virgin for me. When I asked them, "Why not pray to Jesus?" they reply, "Ah, the heart of Jesus cannot feel like a woman's." How little they know the heart of our Jesus! The opportunities for establishing a medical mission here are unprecedented.

We have sick folks come for 200 miles around. One party of patients arrived a few weeks ago from a journey of twenty-nine days on horseback; but I think the most interesting lot was a company of fifty-five sick people that arrived one day, all together. They appeared rather a formidable invasion, even though they were sick, around the door of our one-roomed house, which has hitherto been surgery, consulting-room, operating-room, dispensary, and bedroom, all in one. One sad case was a poor old man suffering from a hopeless disease, carried by his four sons through the forest for fifty miles.

Of course, Mrs. Graham and I keep in mind that we came out here as missionaries to the Indians, and we have been considerably disappointed at not finding a field of labor amongst the Indians as yet. Practically speaking, there are no Indians on the Toncantins river; a few huts, only, being scattered here and there over the country. It is plain we must look for an Indian field on the Araguay river. . . . . Mrs. Graham and I have both been well so far; in fact, we have had comparatively good health in Brazil. I have only had one attack of fever, but feel the premonitory symptoms again.

God bless you, brethren. Pray for us, as we feel a little perplexed that God should have brought us to this place rather than to the desired haven. Perhaps He wants us for the Brazilians, but we long to get into our expected work. We are progressing favorably with the language. Now love to all praying friends from Mrs. Graham and myself.

I am, yours sincerely,

JAMES A. GRAHAM.

OUT of a population of 16,000,000 Brazil has 8,000 Protestant communicants. What a field for missionary work!

A Message from Geo. R. Witte.

SAN LUIZ MARANHAO, Dec. 28, 1898.

Dear Bro. Horton:

To-day the last steamer leaves in the present year, which carries mail from here to the North and our beloved home-land.

The thought came to me last night that perhaps I ought to send one more message to our Mission friends, both to encourage them, if possible, to still greater exertions seeing that the time is short (Rom. 13:11). Considering what message I should give, it first occurred to me to take the story of the four lepers who came in a starving condition to the Syrian camp, and finding it deserted feasted on the good things and then took the spoil to hide for their own enrichment (2 Kings 7), which story forms such a striking analogy to the conduct of far the largest number of professing Christians. For is it not so, that in this day of good tidings (v. 9) they criminally hold their peace, quite unconcerned about the starvation and sufferings of their fellow-men? But then the thought came to me that in our day men are not stirred by exhortations to duty, any more than they are moved by threatenings of the mischief that will surely come if they fail to carry out their King's will. Indeed, we may learn from our Master's conduct, and take His methods for our pattern. While He strongly asserted the individual responsibility of men yet He oftener took "Invitation" as the subject of His discourses, and instead of commanding to do *He went and did.*

What a glorious epitaph those words are of our Saviour's life: "He went about doing good" —setting us an example that we should follow. What a glorious thing it would be for the spreading of the Master's kingdom if in the New Year every true believer would make that the first and supreme object of his or her life—to follow in His footsteps, to imitate His life, and to work in His cause. How long do you think it would take to convert the heathen, under such favorable conditions?

I am profoundly thankful for the experiences of this year, so soon to close, and that in my own life the reality of God's wonderful promises have been so abundantly verified, and that He *is* able, thank God, *to supply our every need* (Phil. 4:19), *to keep us from evil* (Ps. 91:3, 4), *to guide in all our affairs* (Isaiah 58:11).

While I realize, as never before, the great difficulties that stand in the way of Indian evangelization, yet, trusting God, I am willing to go forward, with all the strength which in me lies, to carry the knowledge of the Cross to those lost children of the desert and forest. With that resolution in mind, I would once more earnestly commend myself and our work to the continuous prayers of God's people.

Faithfully yours,

GEO. R. WITTE.

Notes from Messrs. Mintier and Johnson, Bolivar, Venz.

THE weekly visits to the hospital are still continued with the usual results; some continue to show interest and some seeming to grow indifferent. Nearly all seem eager for the tracts, and so we are enabled to reach everyone in some way.

Several times during these hospital visits it has been our lot to witness the administration of "extreme unction" to the dying. Some poor Catholic, in the agonies of death, would send for a priest, or some friend would send for him, and the priest, rushing in, would proceed at once to anoint with holy oil the sick person, in the form of the cross, upon the eyes, ears, nose, mouth, hands, and feet, the while muttering something in Latin, put a little salt in the mouth of the sick one, and rush out again—probably having collected his fee in advance—and the man is prepared to die, and go to purgatory, where, even after this valuable service has been performed, he must still endure the torments of fire until his friends are able to get sufficient money to pay the priests for praying him out.

At one home visited in the house-to-house work, the woman expressed some interest and much curiosity in regard to "our religion," and asked us to read to her. After listening awhile, she said she was too old to change. It would be all right to teach it to her niece, who was sitting near, and to other young people; but she was too old. Seeming to accept it only as another way of doing the same thing, much as we might compare the merits of a new and an old washing machine, and still cling to the old from mere force of habit. On being asked if she prayed, she showed surprise that such a question should be asked, and said she had an altar and prayed to Holy Mary, mother of God, and to all the saints.

Poor, lost, deluded people, blind followers of blind guides. Only the power of God can open their hearts to understand the true way.

But then, "If God be for us, who can be against us?" "Be not afraid, nor be dismayed by reason of this great multitude; for the battle is not yours but God's."

Two young naturalists from Pennsylvania, here in the interests of New York and London museums, have been camped near the suburbs of the city for several months, though unknown to us until within a few weeks. Both of them are members of the Methodist Church and have attended our services some. Our pleasure in meeting has been mutual. It is a pleasure to meet anybody from the United States. They expect soon, in their search for beetles and birds, to go on higher up the river, and have agreed to aid us all they can to a better knowledge of the interior.

Another naturalist passed here some months ago, accompanied by his wife, going far up the river into regions almost unknown to white men, in his zeal to secure new and rare specimens of the animal kingdom. Where are the men and women who will penetrate these wilds to secure specimens for the gallery of God's redeemed ones? "That in the ages to come He might show the exceeding riches of His grace," Eph. 2:7. There will be some there from the jungles of India; some from the forests of Africa, and, please God, some also from the wilds of South America.

News From Bolivia.

THE work here continues encouragingly, though now somewhat interfered with by a civil war that began about a month ago. Some who used to come in for conversation are afraid to venture much on the streets at night, lest they be taken and pressed into the government army, for they are seizing men everywhere. Some are hiding in the mines and others among the hills, and several prominent Liberals have been sent out of the country. In one town three men were killed while resisting the officers who were trying to take them. The rebellion broke out in La Paz, and the government army has been for about two weeks within fifteen miles of the city, but for some reason has not yet ventured

an attack. It is impossible to tell what the issue will be, but whatever side wins, we hope the struggle will result in greater religious liberty in the country. The greatest inconvenience we have experienced personally so far, on account

GROUP OF INDIANS—ONE WITH A FALSE BEARD.

of the revolution, is that we have received no mail for the last month. The mail from the north comes in by La Paz, and since the trouble has been detained somewhere on the road, and will probably not come through until after a battle has been fought some place north of here. The last letters we received were opened in our presence in the office before being delivered to us. They were not read, however. We do not anticipate any great danger in Oruro, so that no one need feel uneasy about our safety.

Though the young men are afraid to go out much at night, we reach some who used to come in by going to their home. Foreigners are not interfered with, and I go to one of their homes, where I meet half a dozen men and boys, and have had some very good evenings with them. They profess to have abandoned some of their former views, especially their belief in the host and the use of images. One of them seems to be more or less serious in his search after truth. The others, while interested, do not seem to be concerned about their own condition.

The months of November and December is the usual vacation time here, and during that time the Sunday-school was smaller than for some little time before, but all are back now from holidays, and our school is on the increase again. Yesterday we had sixteen boys in and the Sunday before eighteen. Some of them are pretty lively and restless, but respectful, and on the whole behave very well. Last week Mr. Routledge took a photograph of a group of fourteen of them, which has greatly pleased them, especially as he has promised to give a copy to each one in the group. The others looked a little disappointed when we told them we could not give them one, but we told them we might have something else for them some time. Some have told us that they sing the hymns they learn in the school, in their homes, and that their parents are pleased with them and wish them to learn more. We think we have much cause for encouragement in the work, and we hope it may not be long until we will be able to tell of many sinners accepting the Saviour.—*A. B. Reekie, in Canadian Baptist.*

With the Gospel Union Mission in Ecuador.

As the year 1899 opens we are glad to see four of Ecuador's sixteen provinces occupied in part by missionaries of the Cross. We can only praise God that this land, so hopelessly closed to the Gospel a few years ago, has

INDIAN MOTHER AND BABY.

been opened up by His power, while Rome, who has so long sat as a queen here, has been dethroned, and that a Gospel testimony has been made possible even in former centers of fanaticism.

Yet the greatness of the unoccupied field has led us anew to seriously search our hearts, asking if the Master is satisfied with the extent to which we have entered into doors that He has opened. How many here or at home will be able to give a good account of their responsibility for these twelve unoccupied provinces of Ecuador?

On the last day of the year there was great rejoicing in the missionary home at Quito over the arrival of the party that sailed from New York, November 28th. It was a great privilege to renew old friendships and talk of what the Lord had done for us all since we last met; but it was even a cause of more joy to know that five more lives had joined with us in the purpose to give the Gospel to this needy land. God be praised for the way He gave strength to the weak, and overcame apparently insurmountable difficulties in order to bring them to us in health and strength.

Mr. Crisman from Manabi, and Mr. Altig from Ambato, also came with them to be present at the first conference of the Ecuador Mission. After a few days of rest the conference opened, and the days following have been truly days of blessing. Those of us who have enjoyed so limited a fellowship for a long time know well how to appreciate the communion with brethren in the Lord. We all felt, however, that the gathering was incomplete without the presence of our friends on the Coast.

The missionary household at Guayaquil has moved across the river to the village of Duran for the rainy season, as the health conditions are so much better there than in Guayaquil. This will enable them to look after their bodily interests, and at the same time care for the little flock that God has entrusted to them.

From the conference Messrs. Altig and Cady will go to Ambato, and are hopeful of entering upon a more public testimony than has been possible heretofore. Mr. Crisman will not return to the Coast till after the rainy season, and in the meantime will go to some town, perhaps near Ambato, to put the Word of God into the hands of the people who desire to read it, and to preach the Gospel from house to house.

Messrs. Chapman and Detweiler will before many weeks cross the eastern range of the Andes, the first missionaries of the Gospel to enter those dense forests to search out the lost ones and lead them to Christ. Mrs. Chapman for the present will remain in the home in Quito, studying the language, and Miss Anderson will also be stationed here.

New homes are opening up in this city, where the missionaries can testify, and a number of people call regularly at the house. How easy it is to say, "only a few," yet remembering how one woman was the means of opening Samaria to the Lord, and bringing many to find and believe in Him, we cannot say that any God-given opportunity is a small one. We are rapidly learning in Ecuador to highly value an audience of one who will listen earnestly to the Word of God. The Master has been able to keep our hearts quiet in the midst of a revolution, the success of which would, from a human standpoint, mean a great personal danger, and the closing again of Ecuador to the Gospel. In the South and Center of the Republic the Government has been victorious, and a battle is imminent in the North, where with aid from Colombia the revolution has been able to assume more serious proportions. Surely the one who trusts in the Lord can rest under all circumstances, and sing:

"I have no cares, O blessed Will.
For all my cares are Thine!
I live in triumph, Lord, for Thou
Hast made Thy triumph mine."

—*Gospel Message.*

The Governor of the State of Mexico recently said to a missionary: "I want the Protestant workers in Mexico to do three things: (1) They must unite in their work and give a bold front to the enemy. (2) They ought to do everything possible to further and help the public schools. (3) They must start the movement against intemperance and the liquor traffic."

The *Venezuela Herald*, of Caracas, recently called again the attention of American manufacturers to the necessity of being careful in packing and of conforming to the customs regulations of Venezuela. It insisted that various classes of goods paying different tariff rates should not be packed in the same case; and it quoted the case of a Boston agent who had been fined nearly $3,000 by the Custom House at La Guayra, because he had packed samples of envelopes in cases of printing paper. He would have had to pay duties as if the cases contained only envelopes had it not been for the intervention of the American Legation.

Holding the Ropes.

"I will go down, but remember that you must hold the ropes."—WM. CAREY.

Missionary Theme.

By Pastor T. C. Horton.

THE GREAT COMMISSION.

"But ye shall receive the power, . . . and ye shall be a witness unto Me," Acts 1:8.

Power of God, given for testimony, and testimony to be given in power.

Heaven's Representative, with heaven's credentials, for heavenly service, among earth's needy ones.

The presence of the *Holy Spirit within you* is the *attestation* of your commission.

THE GREAT COMMAND.

"Go ye into all the world and preach the Gospel to every creature," Mark 16:15.

The command is imperative, "Go."

The destination is precise, "Into all the world."

The duty is positive, "Preach the Gospel."

Go means go; the world means the whole field.

Every disciple is to be a worker, and the work is to disciple everybody.

THE GREAT CONSUMMATION.

The Gospel of the Kingdom *shall* be preached in all the world for a *witness*, and then shall the *end* come, Matt. 25:14.

The work *can* be accomplished. "Not one jot or tittle shall fail."

Who is man that he shall say it cannot be done? or who are you that you should refuse to do what God commands to be done?

THE GREAT COMPENSATION.

"They that turn many to righteousness shall shine as the stars forever and ever," Dan. 12:3.

"The laborer is worthy of his reward," 1 Tim. 5:18.

"My reward is with me to give every man according as his work shall be," Rev. 22:12.

Faithful service will hasten the coming of the Lord, and will hasten the reward.

Will you acknowledge your commission?

Will you heed the command?

Will you hasten the consummation?

Will you share the compensation?

Promoted.

MISS JESSIE B. HORTON, eldest daughter of Pastor T. C. Horton, director of the Mission in the United States, was promoted to the immediate presence of her Master on February 15th last. Miss Horton was a young woman of devoted missionary spirit. Gifted with more than common intellectual ability and talent, she laid all she possessed at the feet of her Saviour for His use. For years her heart turned toward China as a field in which to serve, and she offered herself as a candidate to

MISS JESSIE B. HORTON.

the China Inland Mission; but most regretfully it was decided that it would not be wise to risk her none too robust health in the dangers of so trying a climate. Great as was the disappointment brought to her by this judgment of the committee, with a willing heart she turned to the nearer service of co-operation with her father in behalf of South America. For some time she has been Pastor Horton's able co-worker, and her summons to a higher service is the greatest tribute to her loving, faithful zeal in the missionary cause.

"Lift up your eyes and look upon the fields, for they are white already to harvest."

British Circle Jottings.

ACCOUNTS are pouring in from towns now being visited of the way people are still being stirred and awakened; in some places, two Circles are to be formed. Writing of a meeting held among quite poor folks, Mr. McKenzie tells how after he had done speaking, they crowded round him and pushed money into his hand, eagerly buying up his stock of the "Neglected Continent" and giving in their names for a Circle.

MR. MCKENZIE followed later with an earnest exhortation on the necessity of waiting much on God, alone, and in stillness, that we may learn to know Him and that He may speak to us as well as we to Him, and reveal to us something of the purposes He would work out through us. Not to dwell on the life of prayer Christ ever lived, we see that it was alone in prayer with God that Jacob, Isaiah, Paul, and John at Patmos, received blessing, power, and heavenly visions. The time for personal fellowship He claims *must* have *first place* if we are to enjoy His presence and power working in us, and a life of victory is to be attained.

A REUNION of all local Circles was held in the Central Y. M. C. A. on the 28th January; about ninety of us gathered together and had a happy and profitable time with God and one another. After prayer and praise, a few words were spoken by Mr. Rankin on the progress with which God has blessed our work in the past year and a half; he reminded those present there was still much need of real prayer by all branches, if this progress is to be maintained, but above all we must gird ourselves up and plead more and more for converts; to bring souls to know Jesus as their Saviour was the great aim that had banded us together, and must always have the first place in our intercessions. Bahia Blanca had been specially on some of our hearts the past few months, and now in the latest letter from brother Sallans, come tidings of one or two who have accepted Christ, while others are very close to the kingdom. Joyful news indeed, yet but an earnest of the blessings God is waiting to pour out if we are faithful and "faint not."

LAST month we spoke of the hold our Mission has taken on many hearts in Ireland, and of the Prayer Circles which have been formed as the result of the interest then created: this month we are glad to record growth in Lancashire and Cheshire, springing out of Mr. McKenzie's messages whilst among us. Taking advantage of his being free to go about and tell out South America's need, our committee have been, and still are, taking vigorous steps to obtain meetings throughout the kingdom. Through the kindness of some of those applied to, gatherings were arranged for Mr. McKenzie on nearly all of the days of his three weeks' visit here. Some, of course, were held in districts where there are already loyal members of our Prayer Union, glad of an opportunity of welcoming one for whom they had already been praying. In other places fresh ground was broken up, individuals being so deeply impressed on hearing for the first time something of South America's darkness, as readily to offer their homes for new Circles, while others present agreed to meet with them for prayer at stated times. In quarters where a Circle was not definitely fixed at the close of the meeting, those who were led to desire one in their neighborhood are praying with us that the way may soon open by a place being found in which to meet together.

MR. ALEX. ARMSTRONG, late of the C. I. M., then gave us an address on Acts 1, vs. 1 to 8. The following is the substance of his solemn message: God's pathway to effectual service is through deep humbling that leads to death of self-energy. Jesus, the Son of man, rose to the risen life of glory, "after that" He had passed on earth a life full of humility, suffering, shame, and death. "Except a corn of wheat fall into the ground, and die, it cannot bring forth fruit." Neither can we unless "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus"—His risen life—"might be made manifest in our body." We yield ourselves up to be filled with the Holy Ghost, and are ready for Him to take us and put us, not where we think best, but where He likes. Then He can make us His "witnesses," martyrs, if need be, unto the "uttermost parts," for led by the Spirit we shall be willing to take such a low place that God shall be glorified. Not having yet received the full measure of the Spirit, the

disciples asked, "Lord, wilt Thou at this time restore the kingdom to Israel?" Earthly power, connection with States and the world's rulers are dangerous. Let us instead of looking to them wait upon God, and in His time as we cry for souls, power to extend His kingdom will come. But we must seek it on God's lines else He cannot entrust us with it. All depends *on why* we desire it. If simply that we may do some great thing, or that our particular mission may be greater, more prosperous than any other, power will not be given us. What *have we* sacrificed to further God's work? If we honestly face the thought, we must feel a sense of shame; unless we spend ourselves and substance up to the point of actual suffering, the work must languish. The want of more true self-denial has opened at our feet a deep chasm, into which a great part of nominally Christian work falls, having accomplished *nothing*. What hinders God's work most? One says, Rome, another opium, another drink, and so on, but God says, it is *My people* who are not fully yielded. "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified *in you* before their eyes."

South America at the Australasian C. E. Convention.

THE following is a verbatim report of an address given at the great C. E. convention for all Australia, held in Melbourne last fall. It was delivered by Mr. Geo. Allan, our outgoing missionary. Rev. S. C. Kent, chairman of our Australian Council, is also president of the Australian C. E. Union, and introduced the speaker as follows:

"I have a young friend present in whom I take a great interest. He is going, I trust, to South America, and I would like him to say a few words to you. I wish I were young enough to go with Mr. Allan."

Mr. Allan said: "Dear Mr. Kent and fellow-Endeavorers, one of our brothers said to-night that many new fields have been opened up during the last century, so that the question comes: 'To what field am I to go?' But I believe I am to go to South America. Let us look at that field from four points of view. First, the condition of the people. You all know something, from having read the accounts of the Spanish-American war, about the state of the people in Spain. Now, the condition of the people of South America is very much the same as that of the people of Spain. They are priest-ridden, and the condition socially is so bad that a young Victorian who went to the Argentine to buy a ranch for his two brothers, who intended to settle there, came back and said that if they gave him half-a-dozen ranches and stocked them he wouldn't live there. Look at the priesthood of South America! The men who are supposed to point the people to God are the very leaders of sin of every kind, and are leading the people to hell. South America is called to-day, 'the neglected continent.' In 1893 there were 265 societies at work; of these, only 16 were doing anything for South America. There are now about nineteen societies working there. How little notice is taken of South America in the magazines of most of our missionary societies! In the primers of modern missions there is almost no mention of it. Only a handful of workers are in the field. Among a population of 40,000,000, there are less than 500 workers—about one to 80,000 people. If we took every minister of the Gospel of every denomination out of London, also the Salvation Army, Y.M.C.A., street preachers, etc., leaving only the London City Mission, we would have more workers in proportion than in South America with its greater population.

"Another thing had a great influence in deciding me to go there. Dr. Pierson, one of our great authorities, says that there is no field that is riper for evangelization than South America. First, there is such a strong feeling against the Church of Rome. The leaders of the people have found out that the Church of Rome is responsible for their condition. To a large measure it has been deserted, and the way opened for the Gospel of the Lord Jesus Christ. Then they buy the Word of God eagerly—another evidence that the field is ripe for evangelization. Another stil is, that everywhere people listen eagerly to the Gospel. One man who lived at Bahia went a journey 120 miles inland. He went on Saturday and stayed until Tuesday morning. On Saturday night they received the Gospel; on Sunday he announced a meeting for three o'clock, but, by twelve o'clock the place was full, and people were eagerly waiting at the door. He spoke for theee hours, and they would not let him go until he promised to come back that evening. He held another

meeting that night, which lasted till two o'clock in the morning. He held another meeting on Monday, and again spoke to them for a number of hours. In the evening he spoke again, and it was one o'clock in the morning before they would let him go. On Tuesday morning he had to leave these people without anyone to preach the Gospel to them. The Rev. Mr. S. was going home on furlough, and a friend came down to see him off. He asked him, 'Are there no Christians in England?' 'Yes,' he replied; 'hundreds of thousands.' 'Well, why do they not come over and preach the Gospel?' You have only to announce a meeting in a street of Buenos Ayres, and hundreds will flock to hear the preacher.

"Let us look at a passage in Matthew's Gospel. Did you ever notice Christ's explanation of the parable of the tares? His disciples asked Him for an explanation, and this is what He gave them: 'He answered and said unto them, He that soweth the good seed is the Son of man; the seed is the world; the good seed are the children of the kingdom.' Now why is it that the half of the field is still unsown? There is only one explanation, and that is, that the Son of man has not got the seed to sow. Notwithstanding all our consecration meetings, the fact remains that He has not the seed which He longs to sow. South America is a part of the field. It has one-eighth of the land surface of the globe and one-fourth of the population. Now, surely, there are some here to-night who are willing to fall into the ground and die, that they may bring fruit into the kingdom.

"Now, just imagine a religious feast in South America—a religious feast such as we are having here. Two of the missionaries went to attend one of these feasts. Five thousand people were present, of whom a large number were priests. Nearly everyone was drunk. They had dancing and, among other things, bull-fighting, and the missionaries left because the air was full of the smell of alcohol. That is a religious feast in South America. May God help some here to obey His call, and go out to carry the Gospel to every creature. Every one of us has got a call to go to the heathen."

A SPECIAL from Lima, Peru, says: To add to the horrors of civil warfare, it is now reported from Bolivia that the Indians have risen and are plundering and murdering everywhere. It is stated that they have attacked the Chilian mining establishment at Corocoro. The manager, to avoid falling into the marauders' hands, killed his wife and afterward committed suicide. The tragedy has caused an immense sensation. The report that President Alonzo is in retreat with his forces is confirmed. He has retired to Oruro. There are also rumors of complications between Bolivia and Chili. A body of Chilian troops have gone to Antafogasta, on the Bolivian frontier.

Bible Exhibit.

AT a recent meeting of the Chicago Educational Union, the following preamble and resolutions were unanimously adopted:

"Whereas, there is to be another world's exposition to signalize the beginning of the new century, to be held in Paris, and,

"Whereas, the Bible, the world's supreme Book, has been for our own America the source and strength, the light and creative inspiration of everything best in our national life, character, and hope for the future; therefore, be it

"Resolved, that we most heartily favor the proposition; that under the auspices of the United States Government, such an appropriate and prominent exhibit be made of the Holy Scriptures as will be an acknowledgment to the world of what America owes to the Bible."

We say "Amen." God bless the women. This has a good hearty sound, and it is the truth, too, which is the reason that it sounds so well.

France, Italy, and Portugal know little enough about the Bible. A lady friend who was recently in Paris, endeavored to get a French Bible. She could find no one about the hotel who knew what a Bible was,—the nearest approach to it was a prayer-book.

We would suggest that over this exhibit there be hung, upon one side, a map of North America with appropriate inscription—The land of the Bible, the land of schools and libraries, the land of wealth and progress—and over the other side, a black map of South America—The land without the Bible, without the schools; the land of priests and images, the land whose need is a great need for light and Godly guidance.

"Pray ye the Lord of the harvest, that He may thrust forth laborers into His harvest."—*The Master.*

Among Our Home Helpers.

How the Interest Grows in Canada and the U. S.

THE Prayer Circle at the Toronto Bible Training School is rendering grand service for South America. An open meeting, with stereopticon views by Mr. Revell, our Canadian treasurer, crowded one of the smaller mission halls in the city to the doors.

MR. PHAIR, of this Circle, has addressed a number of meetings on South America within the last two or three months, as also have Mr. Hunter and Mr. Jamieson. The fortnightly meeting for prayer and study continues well attended, and is a source of much encouragement to our Council.

A WELL attended meeting was held on March 3rd, in Walmer Road Baptist church, at which Mr. Revell gave his lecture on South America, with stereopticon views. Some two hundred MESSENGERS and Black Map Leaflet No. 1 were distributed at the meeting, from which we shall look for a harvest of quickened interest in the near future.

THE *Woman's Journal*, published in Alliance, Ohio, and representing the woman's missionary societies of the Reformed Church in the United States, devotes its March number to the needs of South America. A great deal of interesting matter is printed, illustrated by cuts very gladly loaned for the purpose by the MESSENGER. An article by our editor is reproduced, which is substantially the same as that published in Black Map Leaflet No. 1. Copies of the *Woman's Journal* may be had by sending to Rev. H. C. Kilmer, Alliance, Ohio. Ask for March issue, and enclose five cents.

FROM many quarters comes evidence of the awakening to responsibility for South America that is taking place none too soon in the Christian world. Letters reach this office continually seeking information about the field, which we are always glad to answer to the full measure of our ability. From Hamilton a friend writes for help in preparing an address on South America. A Toronto lady writes us with the same purpose. Victoria County C. E. convention reports a paper read upon South America at one of its sessions; and a visitor from Barrie, Ont., tells of a deepening interest in the work in that bright little town. Catch the enthusiasm of it, brethren, and let the fire spread!

DR. LEVI B. SALMONS, in Guanajuato, Mexico, relates how, even now, cases of persecution for conscience sake are practiced by the Roman Catholic Church and its members. One convert, Pedro Gonzalex, after settling in a new home, handed some tracts to his neighbors and friends and one of these fell into the hands of the head priest of the city. The outcome was that a mob, instituted by two circulars of the priest, stoned the house of Pedro's mother, doing great damage, and returned the next morning, broke into the house, took out all the clothing and furniture and made a bonfire; then, finding the mother and sister, dragged them to the fire, threatening to burn them alive. The two women prayed to the Lord for deliverance, which He sent in the person of a policeman, who set them free. This is the first use of fire by persecutors in these later years. President Diaz is taking active measures to punish the assailants of the women. The government has already sent them $100 toward their losses, and promises full indemnity. Two priests and a great many others are in jail while the trial proceeds. Surely this denotes progress in the matter of toleration of Protestants.

PUBLICATIONS

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South American Messenger = per annum, 50c.
16 pages monthly.
In clubs of five or more, 25 cts.

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The Burden of the Latin Races.

FROM PUCK, FEB'Y 1st 1899.
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The Latin's Burden.

"Out of a year confusingly full of events the decadence of the Latin races stands proved. If Italy lost nothing, at least she regained nothing of what she lost but a little time ago to a barbarian. Spain lost nearly all her colonies and is impoverished. France has not only been outgeneraled in Africa, but has given an exhibition of baseness at home so amazingly shameless that her worst enemy would hardly have believed it of her. In morals and stamina alike these people are decadent. Against this stands the remarkable advance of the Northern races, the Anglo-Saxon, the Teutonic and the Slav. Of course there must be a reason for it all, and the logic can hardly be called acrobatic that seeks to find it in the Roman Catholic church. It is not easy to tell if a people makes a religion or a religion makes a people, but they must be responsible for each other in some measure. If the Church of Rome is willing to accept responsibility for the state of its people it can hardly view that state at present without grave misgivings. Not in all the years of its history has there been a more embarassing arraignment of its institutions than this one year affords. Never has it been made so plain that a priest-ridden people are unfitted morally, mentally and physically to support any legitimate burdens of existence."—*From Puck, February 1, 1899.*

What Has Romanism Done For South America?

This is a fair question. Roman Catholicism has had absolute control over the continent for hundreds of years. It has had unhindered opportunity to demonstrate to the world its power to mould the lives and characters of its followers. It has been free from the influences of Protestantism, and with unlimited sway has controlled the consciences of its adherents.

Here, if anywhere, in a new world, isolated from European countries, might we expect to find the richest, ripest fruit of the Roman church. *Here we do find it*, and as viewed by travelers, unbiased by religious prejudices, we find it with no single feature to commend it to the good judgment of fair minded people.

What Has It Done?

It has so clogged the wheels of the country's progress that it is today centuries behind the enlightened nations in its material development.

It has stifled the ambition of its people by servitude to a debased priesthood.

It has impoverished the people by a wretched system of taxation for the support of its churchly institutions, robbing the people to enrich the coffers of a few lordly ecclesiastics.

It has enchained its adherents in bonds of ignorance and superstition, so that the land, while filled with churches and monasteries, is almost without schools.

It has withheld from the people the only book which God ever gave to man, the blessed Bible, and has substituted in its place the empty words of mortal, sinful men.

Here is a land, endowed by Almighty God with marvelous natural resources, with forty millions of

people,—the Roman Catholic church has proven itself to be wholly incapable of ministering to its religious needs.

What Shall Be Done For This Country?

This is also a fair question, and its answer rests with the Christians of the United States, to whom, by the very logic of Providence, this land has been committed. God grant that the darkness and distress of this sin-cursed and priest-ridden land may have a mighty voice of appeal to those who have been so highly favored with the pure Gospel of Jesus Christ.

For further particulars concerning the need of South America apply to

The South American Evangelical Mission,

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but humbly bow before God, and say "thy will be done." We know He doeth all things well; and all things work together for good to them that love the Lord.

We know not what His will may be for us in the future, we pray and wait. Unite with us in prayer that we may have clear guidance.

We feel quite sure that it was his will for us to come here, but oh, how different the experience of the past ten days from what we expected. Brother Carter is with us. We sent for him when we saw that the sickness was serious, but he did not arrive till after death had come. He walked the entire distance from Santa Rosa in less than 24 hours."

William Mell Torrence was born at Weeping Water, Neb., October 19th, 1871, where his parents Oscar M. and Marcia N. Torrence still reside, both being earnest Christians. Will was the oldest of five children, four of whom survive him, towit: George and Walter Torrence, Mrs. M Eugenia Calkins and Miss Bessie Torrence, all of whom reside at Weeping Water, Neb. In early infancy Will's parents dedicated him to the Lord for his service. At the age of 15 he was converted, but for a number of years lived only a nominal Christian life. At the age of 19 he entered the Academy at Weeping Water to prepare for college, and during the first year the Lord spoke to him in regard to giving himself to the work of carrying the gospel to the heathen, and he at once turned his attention to Bible study. He spent six months in the fall of 1895 at the Gospel Union Bible School, in Kansas City, after which he spent 15 months evangelizing in the country districts.

June 2. 1897, he was married to Miss Sarah G Cassel, and they at once made application to this mission to go to C. A. They were accepted, but the way not being open at once to go out, they spent eight months at the Moody Bible Institute in Chicago. On April 9, 1898 their son, David Newell, was born. The Lord having, in answer to special prayer, provided the means for them to go to the field, they left Weeping Water for Honduras on November 16, 1898, landing at Port Cortez on the 22d day of December of same year.

As our Bro. Scofield has just written, "Truly our Lord is taking seizen of that soil; He is consecrating that land for himself. The list of the victorious ones awaiting their crowns grows."

Brother Clarence M. Wilbur fell asleep in Jesus at Granada, Nicaragua, June, 20, 1894. Sister Laura E. Dillon out from San Salvador on the Pacific ocean, June 26 of the same year and was buried at sea, Bro. H. C. Dillion at El Paraiso, Honduras, July 27, 1897, and Bro. Samuel A. Purdie, August 6 of the same year at San Salvador, Republic of Salvador, and now our Bro. Torrence sleeps at Gracias, Honduras, all waiting for the first resurrection.

While we do not understand why the Lord has taken our Bro. Torrence in this time of such sore need in that land, just as he had entered upon the work that had been the goal of his earthly hope for years, still we know that He doeth all things well, and we humbly bow to this Providence, and say, Father, not our will, but thine be done.

The Indians of Guatemala.

The conversion of an Indian woman and the interest manifested by others in Guatemala City, brings to our minds and lays upon our hearts the needs and claims of the aboriginees of Central America. We have been praying and laboring in their behalf since the organization of the mission, but very little seems to have been accomplished. Our brother, A. E. Bishop, in his general letter, No 12, gives us cousiderable information concerning these people for whom Christ died, and shall we not again ask the readers of the Bulletin to "lift up their eyes" and look upon the needs of these perishing oues. Following are extracts from said general letter by Bro. Bishop:

For some weeks we have been prayerfully seeking information relating principally to the Indian tribes of Guatemala and from the most reliable sources that exist, I am now able to place before you the following surprising facts.

1st. Of the 1,538,000 inhabitants of Guatemala 1,000,000 are Indians.

2nd. There are twelve distinct dialects spoken

among them, of which the following are the principal ones:

(a) El Quiche, spoken by 280,000 Indians living in seven departments.

(b) El Capchiquel, spoken by 130,000 Indians living in three departments.

(c) El Quekchi, spoken by 87,000 Indians living in six departments.

(d) El Ponchi, spoken by 20,000 Indians living in two departments.

Total, 517,000.

3rd. Of the total population of Guatemala 1,250,000 can neither read nor write.

4th. Statistics state that of the whole population 1,350,105 are Catholics (all the Indians are nominal Catholics, their ancient paganism and idolatry have only been Romanized), 2,256 are Protestants composed of state and European element that hold Protestant views. (It is doubtful if 25 of them are born again), 1146 are of other belief (Jews, Spiritualists, Buddists, etc.,) 5,173 are of no religion.

5th. Of the 41,672 births reported in a certain year, 22,589 were reported as illegitimate.

6th. The Statistics of 1893 state that there were 896 persons of over 100 years of age, 18,-993 between 80 and 100 years of age, the greater proportion being in the departments mostly inhabited by Indians. The following are the departments most thickly inhabited by Indians. The letters a, b, c, d, will serve to indicate the departments in which the four dialects mentioned above or either of them are spoken:

Alta Verapaz, (c) (d) 116,850 Indians, 6,150 all others.

Huehuetenango, 106,600 Indians, 23,400 all others.

Toloni Copam, (a) 88,702 Indians, 2,209 all others.

Quezaltenango, (a) 80,158 Indians, 33,994 all others.

Quiche, (a) (c) 79,584 Indians, 15,585 all others.

Solola, (a) (b) 63,311 Indians, 8,454 all others.

Chenialtenango, (b) 44,882 Indians, 14,663 all others.

Boja Verapaz, (a) (c) (d) 37,183 Indians, 18,-954 all others.

Sacatepequez, (b) 27,262 Indians, 16,031 all others.

Retalhulen (a) 16,856 Indians, 11,291 all others.

By these statistics it is readily seen that more than one-half of the 1,000,000 Indians of Guatemala speak four different dialects, and it is quite probable that of the remainder, among which eight distinct dialects are spoken, that something like 150,000 of them do not use the Spanish tongue. So far as I am able to learn the gospel of Mark, printed in Quiche, by the British and Foreign Bible Society, is the only printed work in any of these dialects. The whole land is indeed desolate, because no man layeth it to heart. Who has ever shed tears because of the darkness of the shadow of death that encircles these poor indians? Who is grieved because Rome in proselyting them has made them two-fold more the children of hell? Oh that the children of God might manifest something of the zeal that Rome has shown in her labors of destruction which has brought such spiritual darkness and superstition, not only to these poor Indians, but to millions throughout the earth. For years and years preachers have gone by, leaving them to Rome, to Satan, to everlasting death. Where are the men and women of God who will pray for the needed laborers to give them the gospel? Where are the devoted workers who will give themselves to learn these dialects, that these despised ones may have the truth of God? The Indian tribes of Guatemala mostly occupy the higher altitudes, but in towns from a few hundred population to numerous cities of 10,000 to 25,000. Now is the time for vigorous work in Guatemala.

NOTES FROM THE FIELD.

W. W. McConnell.

Cartago, C. R., July 31, 1899.

Sra Matilde Gonzales died in childbirth last Wednesday and was buried Thursday. I believe the Lord will use the testimony given at the funeral. A number of believers came up from San Jose and Gongora and Quesada took part in the preaching. The little one is alive and well and we have it at our house. Gonzales' house is where we have our Sunday and Tuesday night meetings. They were the first believers here in Cartago. He handed Bro. Boyle and I $50 the day of the funeral and invited the San Jose believers up at his expense. He has some gift for the Lord's work, and may be led to give part of his time to evangelizing.

Sept. 2.—If the Lord raises up one or two single men soon, I wish they might come to Costa Rica. I would like very much to get work really started over on the west coast. There are several villages which I think are promising. Martin Aquillar is working there, but is sick a good deal lately. I spent Sunday at Turrialba this past month on the invitation of Mr. Hayter. They have a church building there and six members (Jamaicans.) I held three English services and one Spanish. Our sisters, Lola and Talia Bonilla are there. Lola is a

devoted Christian, but has had and still has a great deal of trouble and sorrow—the result of former sowing. Notwithstanding all her trials and sorrows she seems to be a real blessing to some there in Turrialba. This has been the greatest day in the year in Cartago and I guess in Costa Rica. The little image, "The Lady of the Angels," has been visiting for a month in the parish church, called "La Soledad," and to-day they took her home to the Church of the Angels, and many thousands of people were here from all over the Republic—many coming to pay promises made her during the year. Before long they will give her a Bull feast, which is held once a year in the square in front of the church. A neighbor across the street from us says that when she—the image—sees a bull knock a man down she laughs loudly. The darkness and superstition is appalling. The work here is quite encouraging.

Sept. 28.—I was looking over an old Spanish book I have, published in 1787, containing a part of the proceedings of the Council of Trent in 1563. In that council they added five sacraments to the ordinances of baptism and the Lord's Supper, viz: Confirmation, penance, extreme unction, orders and matrimony. I had not noticed before that the principal text on which the sacrament of matrimony is based is Eph. 5:32. In the Catholic Bibles the word "mystery" in that text is rendered "sacrament," and made to refer to the marriage of man and woman. As you will observe, there is not the slighest resemblance between the two words, "mystery" and "sacrament," the former meaning "what is known only to the initiated" and the latter, the oath which the soldier took to be faithful to his commander. This is a fair sample of Rome's use of the Word of God. Knowing the Church of Rome as we do, it seems terrible to see Robert Speer occupy eighteen pages in the Missionary Review, to review a "R. C. view of missions in China" and to read his closing words.

Oct. 7.—Gabrael Mora has moved to Alajuela. He expects to seek employment and devote as much time as possible to gospel work. I went to Alajuela from San Jose on the 4th, and had a good meeting there that night, at which Gerardo Quesada, who has been in a backslidden state for nearly three years, asked permission to speak, and said he had now returned to the Lord and proposed henceforth to live in obedience to him. He thought maybe the brethren would not receive him back into their fellowship, but said he was determined to follow Christ any way. So I told him that if he walked in obedience to God so as to have peace in his heart and fellowship with him, he need have no fears as to the brethren receiving him. I wish the Lord might, if it be pleasing to Him, give us $4,000 or $5,000 for a mission house in San Jose. I think with that sum we could get a central location and suitable quarters.

F. W. Boyle.

San Jose, C. R., July 5, 1899,

The work here never was so promising. We had at least fifty to the Lord's Supper Sunday night. I was over to Heredia to-day. Our English service grows and a spiritual young evangelist could do a good work.

Sept. 4.—DeRoos is with us again for nightly services in English.

Sept. 25.—Draft received. Great is the Lord and greatly to be praised. How beautiful is His care of us. Day by day He provides. A little instance occurred this month which shows how He deals with us. We were out of money one day; I went to tell Him about it. As I got off my knees, wife came in saying: "Look at this"—and produced a $5.00 U. S. note. It seemed she had put it away in a trunk, and in moving had forgotten about it. He wants to be trusted. The work grows—the English work especially—altho' we seek to make it subservient to the Spanish. The native believers were never more united. It occurs to me to say that many believe that the

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time is now opportune to erect a mission house with two stories—the up-stairs for family quarters—down stairs, a large hall and class rooms.

Miss Ruth Chadbourn.

Cartago, July 6, 1899.

The head priest still continues his plan of terrorizing the people, but the Lord is working in the hearts of some. A woman, Juana by name, who came to the meeting last night, said that if her sons were with her she would not mind what the neighbors thought, but being alone she was afraid they might stone her. I tried to show her that if she received Christ, nothing could touch Her against His will. A year ago, at the time of the threatened war with Nicaragua she was troubled about her sons, and in hopes of averting the war she went on a long pilgrimage on foot to a certain church, and at the entrance secured a big rock which she placed on her head and crept on her knees up the steps and into the church, where she continued to hold it until she had completed her prayers. So there has been a great change in her since then. Pray that she may be led completely out of darkness into the light of a loving faith in Him.

Aug. 9.—We have with us the little babe of Chico Gonzales. We hope he may some day be used for the glory of God. Martin Gonzales, a cousin of Chico's, was baptized Sunday night and bids fair to be a strong Christian. Chico calls him his first-born, as he is the first one brought to the Lord through his instrumentality. A brother of Chico's also, who has been a terrible drunkard, is showing an earnest desire to be a Christian and we hope is converted. He has been a good deal opposed to the gospel heretofore, but now confesses it was because he was not willing to give up his sins. Monday afternoon we had quite a surprise party. A number of believers came out to see us and the baby, and we had a pleasant social time, ending with a Bible reading. It is reported that there is yellow fever in Alajuela, Heredia and San Jose—only a few cases, but enough to make quite a scare.

Miss Grace Eaton.

Alajuela, C. R., June 30, 1899.

Minnie Boyle has been with us this week. All along He has planned such pleasant surprises and the very moment when the Devil would discourage us, the Lord has encourged us with strength in our soul. Not many come to the meetings; some nights they crowd round the door, but they are warned not to enter the house, and they fear man more than God, but He is our shield.

July 31.—We had some near neighbors move away this month who were, I always felt, bitterly opposed to our work. In leaving they pasted up on the door a tract from the Missionary Catholic priest, warning the people against us. Some one soon removed it. I am getting much better acquainted with the people. Surely they are in deep darkness. Spent a week in San Jose and Cartago and a few hours in Heredia since writing last—had a very helpful time with them all, as I saw how the Lord was blessing the work. Fourth of July we called at a house we passed first, then turned back and went in and found a woman who told us how much every one there liked the priest, etc. I wondered, as I began to read, why we had gone in; but when a voice from the next room called out to us and we were asked to go in where there was a sick sister, I understood. The Lord opened her heart as the word was explained, and we knelt in prayer and sang. She prayed too, a little. One look in her face satisfied me that the Lord had indeed spoken. As I kissed her good-bye, I fully expected to see her again, altho He impressed it on me more than ever that we are continually meeting people for the last time. The next week we went to San Jose, and she left her poor bodilyframe the day we returned. Day before yesterday a woman asked me to pray for her, because it would be very

Extracts from the Acta and Decrees of the Plenary Council of Latin American Bishops, held in Rome in 1899.

CAPUT V. (Titulus VIII, pp. 299-306.)

De rebus Clericis prohibitis.

642. Non ea tantum quae mala sunt, sed et omnem speciem mali, quaeque malo ansam praebentia, vel quae fidelibus offensioni esse possunt, vel sacrum ministrum a suis ministeriis rite sanctaque fungendis avertunt, quaeque virum gravem ac sacerdotii dignitatem no decent, fugienda sunt ab iis, qui in sortem Domini vocati sunt. Unde Tridentina Synodus gravissimis verbis praecipit, ut quae alias a Summis Pontificibus et a sacris Conciliis de Clericorum vita et honestate, cultu, doctrinaque, ac simul de luxu, comessationibus, choreis, aleis, lusibus, ac quibuscumque criminibus, nec non saecularibus negotiis fugiendis, copiose et salubriter sancita fuerunt, eadem in posterum, iisdemque poenis, et maioribus, arbitrio Ordinarii imponendis, observentur, et si quae forte remissa fuisse contigerit, ea per ipsos Ordinarios quamprimum in usum recoventur, ne subditorum neglectae emendationis ipsi condignas, Deo vindice, poenas persolvant.

643. Duplici quidem ratione haec vult et praecipit pissima Mater Ecclesia; tum scilicet ut sanctitati consulat eorum, qui ipsius sunt nobiliores filii, nolens illos reprobos fieri dum aliis praedicant, tum ut populi saluti prospiciat, cum Clericorum vita liber sit laicorum, qui in illos oculos conficiunt; unde, inquit S. Gregorius: "Nemo quippe amplius in ecclesia nocet, quam qui perverse agens nomen vel ordinem sanctitatis habet. Delinquentem namque hunc arguere nullus praesumit, et in exemplum culpa vehementer extenditur, quando pro reverentia ordinis peccator honoratur " (Pastor. p. 1. c. 2.).

644. Memores itaque gravissimae obligationis de vita coelibi et virginali castimonia, quae proprium et angelicum est ordinis sacerdotalis ornamentum, quidquid coelesti huic virtuti nocere potest, cautissime fugiant. A frequentiori consortio mulierum, etiam earum quae pietatis et modestiae laude cohonestantur, abstineant. Quam vis enim castitas servari queat in mulierum consortio, raro tamen, bonum nomen retineri potest. Ne idcirco vel levem

scandali aut sinistrae suspicionis occasionem praebeant, illam S. Bonaventurae regulam sequentur: cum feminis, non exceptis eis ingenuis et verecundis, sermonem brevem et rigidum esse habendum, neque sub proprio tecto eas recipient sine testibus, ne specie quidem salutaria monita tradendi. Cum non possint sibi famulos adsciscere, quod maxime optandum foret, pro re domestica procuranda, ancillas quadraginta annis minores nullatenus habeant, easque bene probatas, fama integras, et pietate commendatas; et quas domi habent, etsi propinquas et consanguineas, si mala fama laborare coeperint, eas nequaquam retineant. Nullus Clericus docere audeat puellas aut mulieres, etiam illustres, legere, scribere, canere, aliaque id generis, sine Episcopi licentia, sub poenis eiusdem Episcopi arbitrio statuendis.

645. Mensae cum inservientibus non assideant; in earum cubiculo, vel ubi rebus domesticis vacant, absque necessitate non morentur; cum illis publice non ambulent, nisi nimia aetate et maxima propinquitate tales sint et tales ab omnibus habeantur, quae, attentis omnibus, nullum vel remotum dent male suspicandi locum; nec illas denique, etsi consanguineas, sinant quidquam agere, quod domum sacerdotalem non plenissime deceat, aut negotiorum ecclesiasticorum ordinem perturbet.

646. Caveant, ii praesertim qui curam animarum habent, ne mulieres, etsi propinquae, introdiantur absque vera necessitate cubiculum, ubi de rebus ac negotiis ad ministerium pertinentibus agitur, sive ubi de iis scripta, adnotationes vel libri asservantur, nec eas coram laicis de latius modi rebus colloquium habere patiantur. Actum est de auctoritate parochi, quem fideles a mulieris imperiosa voluntate pendere autumant.

647. Continentiae ac pudicitiae socia est temperantia; illius vero et omnis sanctitatis inimici crapula et ebrietas. Frugali itaque mensa utantur Clerici, et in frequentandis laicorum conviviis cauti et parci sint. Vehementer omnes hortamur, ut ab adeundis conviviis nuptialibus vel baptismalibus et coena apud

laicos, praesertim vero cum in multam noctem protrahitur, pro posse abstineant. Facile contemnitur clericus, qui saepe vocatus ad prandium, ire numquam recusat; et si sobrietas desit, sacerdotis spiritus sanctitatis extinguitur.

648. Cauponas, praeterquam ex necessitate aut in itinere, non ingrediantur. Si necessitate compulsi introierint, brevissime commorentur, et tantummodo dum necessitati subveniunt, ac maxima gravitate et modestia se gerant. Prohibemus, ne eas ingrediantur, quae in propria vel in vicinis paroeciis sint, nisi ministerii causa eas adire necesse fuerit.

649. Publicis in locis, nulli, ne honesto quidem, ludo dent operam: iis ludis vero aleatoriis, qui et laicos dedecent, neuti spectatores quidem assistant. Quod si aliquando, animi remittendi et amicitiae fovendae gratia, domi inter se, vel alicuo in socium adscito laico bonae famae, ludis vacent, quibus magis industriae et ingenio, quam fortunae sit locus (caeteri enim etiam privatim interdicuntur), caveant ne longius in illis tempus insumant, quod multo nobilioribus deberetur officiis. Notabilem pecuniae summam in ludo licito et honesto apponere nefas est Clericis, qui, sive in alendis pauperibus, sive in aliis caritatis et pietatis operibus, si quid ex reditibus beneficialibus ipsis superest, impendere debent; et, uti docet Angelicus, "ludus congruat personae, tempori et loco, et secundum alias circumstantias debito ordinetur, ut scilicet sit et tempore et homine dignus" (2. 2, quaest. 168, art. 2).

650. Clericos, qui propter Christum spectaculum facti sunt mundo et angelis et hominibus, omnino dedecet illuc adire, quo optandum esset maxime ne ipsi adirent laici. Prohibemus itaque, ne publicis spectaculis, pompis et choreis interesint; ne se coetibus illis commisceant, ubi amatoria et lubrica agantur vel canantur; ne in publicis theatris, actionibus scenicis cuiuscumque generis assistant. Hoc etiam expresse statuimus de taurorum agitationibus.

651. A venatione, quae magno fit apparatu et clamore, quemque sacri Canones vetant, Clericus abstineat. Licitam vero, quae ad relaxandum animum fieri

colot, non reprobamus, dummodo clericalia insignia non deponantur, aut diebus festis, ac ieiunio et poenitentiae sacris, non fiat. Qua in re, Episcoporum erit ea statuere quae ipsis necessaria vel opportuna videantur ad abusus eliminandos, prae oculis habita doctrina Benedicti XIV, de Syn. Dioeces., lib. II. 13. 9.

652. Officium curatoris vel tutoris Clerici suscipere nequeunt absque licentia, neque medicam artem exercere sine indulto apostolico, neque procuratoris, advocati, tabellionis, notarii munus apud saeculare tribunal exercere, neque munus aliquod publicum, licet gratuitum et honorificum, sine venia Episcopi et ne privatum quidem, quod ut expleatur et multo egeat tempore et magna corporis et animi defatigatione. Artes autem serviles aut mechanicas causa lucri exercere a sacris Canonibus Clerici omnino prohibentur. Abstineant se quoque Clerici a mercatibus et nundinis frequentandis; id enim qui faciunt, si non negotiandi, certe otiandi causa faciunt, atque utrumque improbandum, quia graven praebent populo occasionem scandali, sive habitum deponant, sive cum illo accedant.

653. Avaro nihil est scelestius: nihil iniquius quam amare pecuniam; hic enim et animam suam venalem habet (Eccl. X, 9,10). Nec quidquam est quod fidelium fiduciam in Clericum tantopere minuat, quam inordinata ipsius pecuniae cupido. Ideo vel speciem quidem avaritiae Clerici omnes summo studio declinent. Vana est illorum excusatio, qui sollicitudinem in posterum allegant, cum ignorent quid erit in crastinum, et memorari debent quid dictum fuerit diviti congaudenti: Stulte, hac nocte animam tuam repetent a te; quae autem paraasti, cuius erunt? (Luc. XII, 20). Sciant enim non immunes esse immisericordiae labe, qui futuras, ac proinde imaginarias suas necessitates, praesentibus membrorum Christi indigentiis antponunt.

654. Cum autem Apostolus dicat: "Nemo militans Deo implicat se negotiis saecularibus" (2. Tim. II. 4), prohibemus, ne quis Clericus emptione, et venditione quaestum cuiusvis generis exercere praesumat. Gravitor peccant enim qui negotiationem cuiuslibet nominis aggeneris, vel per se vel per alios, exercent, aut qui in ea

exorcenda laicis se socios adiungunt, vel qui opera publica, sive sua, sive alieno nomine, conducunt; et in reluctantes Episcopi poenas constituere debent. Quod si qua oriatur dubitatio de licoitate alicuius contractus, Sacrae Congregationis Concilii sententia erit expetenda, atque accurate servanda.

655. Apud se non habeant aut legant libros, neve pagellas atque ephemeridos, quorum lectione bene agendi studium, morum disciplina et timor caritasque Dei languescere possint: minus autem illos, quorum auctores regno Dei et Christi bellum indixerunt; nam inde venenum paulatim haurire et ipsos bonos, licet non indoctos, quotidiana experientia compertum est. Quod si necessitatis vel caritatis causa, aliquando ad adversariorum libros, servatis de iure servandis, lectionem convertere debent, ita se gerant, ne sibi parent periculum, neve fidelibus scandali occasionem praebeant. Qui illiusmodi ephemeridibus nomen dat, aut eas publice emit vel legit, etiamsi nullum periculum in legendo subiturus foret (quod non ita facile putamus), duplici se culpa obstringit, inobedientiae scilicet erga Ecclesiam et scandali; atque sua pecunia ad mali diffusionem concursum praestat.

656. A quaestionibus, quae ad res mere politicas aut saeculares pertinent, de quibus, iuxta fines doctrinae et legis christianae, varia iudicia esse possunt, abstineat prudenter Clerus, et civilibus factionibus se non immisceat, ne Religio sancta, quae cunctis rebus humanis supereminere debet et omnium civium animos mutuae caritatis et benevolentiae vinculo coniungere, officio suo deesse videatur, eiusque salutare ministerium suspectum habeatur. Itaque ab horum tractatione vel disceptatione publica, tum extra Ecclesiam, tum multo magis in ipsa, cavoant sedulo Sacerdotes. Quod tamen ita intelligendum non est, quasi omnino silendum sit de gravissima obligatione qua cives tenentur, etiam in rebus publicis, semper et ubique, iuxta conscientiae dictamen, coram Deo, pro maiori bono cum religionis tum reipublicae patriaeque suae adlaborare, sed ita ut Sacerdos, generali obligatione declarata, non alii prae alia parti faveat, nisi una

ex iis aperte sit Religioni adversa.

657. Potissimum enixe commendamus Sacerdotibus nostris summam inter se animorum concordiam et consensum, ut unus sit omnium spiritus, sicut una fides et una spes vocationis nostrae (Ephes. IV. 4. 5). Ad animorum autem consensionem efficacius obtinendam, singuli Sacerdotes servent instructiones Ordinariorum: Ordinarii vero, collatis inter se consiliis, eam viam eligant, quam magis in Domino expedire iudicaverint.

CAPUT VI. (Titulus VIII., 206-209)

De pietate Clericorum.

658. Compertum habentes, quod qui clericali militiae nomen dederunt, non solum vestium modestia, verum etiam virtutum omnium ornatu ac summa praesertim pietate effulgere debent, eos vehementer hortamur, ut vocationis suae memores, orationi mentali quotidie, per dimidiam saltem horam, operam dent; Poenitentiae sacramento animum crebro expient; singulis diebus, non stipendii lucro ducti, sed cibi eucharistici desiderio incensi, divinum celebrent Sacrificium, singulari in sanctissimum Sacramentum pietatis affectu ferveant, nec illud desinant frequenter visitare et adorare. Nimiae caritatis, qua dilexit nos Christus Iesus Dominus Noster, semper memores, Cordis eius dulcedine pasci eiusque amore ita ardere studeant, ut ipsius imaginem et similitudinem in se exprimant; in Deiparae Virginis, quae Mater est pulchrae dilectionis et Clericorum praesertim, tutelam confugiant, eius opem implorare numquam cessent, dulcissimum potentissimumque nomen in corde atque in ore semper habeant, et verbo atque exemplo in omnium animos pietatem erga Beatissimam Dei Matrem assidue insinuare contendant.

659. Domi, uti boni milites Christi, studio et orationi incumbant et, ad Christi imitationem, ubique studeant esse humiles in incessu, graves et recti in conversatione, affabiles cum populo, non vanae gloriae cupidi, non superbiae

stimulis exagitati, quia non ad dominationem sunt vocati, sed ad opus, iuxta illud Christi: "Qui maior est in vobis, fiat sicut minor" (Luc. XXII. 26).

660. Ex lugenda nimia humanae naturae fragilitate, nec non Satanae tentatione, qui maxime Salvatoris ministros semper expetivit, ut eos quasi triticum cribraret, quandoque fit, proh dolor! ut qui ad sacerdotalem dignitatem evectus fuit, eam vitae rationem teneat, quae status sanctitati ac muneris fructuoso exercitio, obedientiae debitae et recto ordini, plane contraria sit. Unde ne qui fideles in Christi Ecclesia aedificare deberet, eis lapis scandali sit in destructionem, Episcopo, si iam alia media ut aberrantem ad meliorem frugem revocet frustra tentaverit, ea sane durissima necessitas occurrit, ut talem ministrum, ab officiis sacris exercendis, suspensionis, vel aliae spiritualis poenae gladio arceat. Tristissima profecto ac periculi plenissima huiusmodi Sacerdotis conditio est, praesertim ex peculiaribus nostrarum regionum circumstantiis, ita ut spirituali ac temporali egestate, filio prodigo, cuius Evangelium meminit, vere comparari possit. At non minus verum est, eodem Nos ac patrem, de quo sacra parabola, paterni amoris ac piae commiserationis affectu filios nostros aberrantes prosequi. Semper enim parati sumus eosdem, dummodo de insipientia sua dolentes cordique patris confidentes in domum paternam redeant, brachiis apertis recipere, eisque iura fratris minoris restituere, gaudentes quod filius, qui mortuus erat, revixerit, et qui perierat, inventus sit.

661. Quamvis itaque sacerdotes, qui ob suam culpam a sacris functionibus arcentur, non possint ab Episcopo exigere, ut eorum congruae sustentationi provideat, ipsis tamen, si alia media eis desint, paterno caritatis affectu, aliquo modo subveniendum erit, ut facilius ad rectam frugem reducantur. Quod ut efficacius obtineatur, commendamus, ut qui spem fundatam conversionis exhibent, pro tempore ab Episcopo statuendo, vitam degant in aliqua domo religiosa vel monasterio vel in aliqua domo spiritualibus exercitiis adsignata. Quo vero modo pecunia pro Sacerdotis sustentatione, sive in priori sive in altero casu requisita, colligenda sit, id Episcoporum, in synodo, sive provinciali sive dioecesana, congregatorum, sententiae

relinquendum esse censemus.

662. Maximum hoc nostrae sollicitudinis negotium absolvere non possumus, quin omnes nostrarum dioecesium religiosos virorum Ordines, toto cordis affectu, obsecremus, ut omne quod valent auxilium, in hoc caritatis sacerdotalis opere, Nobis praestent, pro maiori Dei gloria et Ecclesiae Matris honore.

CAPUT I.

(Titulus XI., pp.329-336.)

De vitiis extirpandis.

747. Omnes Dei ministri vitiorum extirpationi, per prudentes et assiduas exhortationes et opportunas correctiones, totis viribus incumbant, memores gravissimi moniti Spiritus Sancti ad animarum rectores: Si me dicente ad impium: Impie, morte morieris: non fueris locutus, ut se custodiat impius a via sua: ipse impius in iniquitate sua morietur: sanguinem autem eius de manu tua requiram (Ezech. XXXIII,8). Praesertim igitur parochus, concionator et confessarius in omni patientia errantes ad viam virtutis reducere satagat, unumquemque admonens diversa exhortatione, iuxta professionem morumque qualitatem, scilicet ut praenoscat quid, cui, quando vel quomodo proferat.

748. Ingemiscimus ob ruinam multorum, qui a recto tramite recedentes et erroribus decepti, concupiscentiae carnis, concupiscentiae oculorum ac superbiae vitae, quae in mundo sunt, inserviunt. Sed detestamur in primis spiritum illum inobedientiae, qui hodie sub specie libertatis aut independentiae longe lateque diffusus, nullis legibus teneri, nulli auctoritati parere, nemini subesse, sed dumtaxat sibimetipsi, id est corruptae naturae, servire vult. Unde et deplorandus ille religionis neglectus, qui, sicut privatis spiritualis damni, ita humanae societati perturbationis et discriminis praecipua est causa. Sedulo igitur curandum est, ut haec effraenata rerum materialium et independentiae libido, circa religionem indifferentia et negligentia, quae, veluti lethale contagium, sub fucato urbanitatis et progressus

nomine, civitates non paucas infecit, a populis nostris omnino depellatur. Tristo namque videre est tot homines adeo oblitos praecipuorum religionis officiorum, ut hoc unum solemne habeant, divitias inhiare, easque praeter modum cumulare, in vitae huius commodis et luxu diffluere, atque id, quod sensus delectat, unice quaerere.

749. Inde sponte sua dimanant fraudes et latrocinia, aliaque horrenda crimina contra iustitiam, quorum remissio impossibilis est, nisi, praeter poenitentiam animi, accedat et restitutio, in re vel in voto facienda. Inde speciatim usurae crimen, quo multi etiam ex illis qui honorabiles ac honesti cives haberi volunt, foedantur: quodque utriusque Testamenti pagina condemnatur; cuius criminis reos eorumque haeredes restitutioni pravo perceptorum lucrorum obnoxios declaramus cum Sancta Matre Ecclesia.

750. Nihil igitur in mutuo vi mutui accipi potest ultra sortem principalem. Ut nominem latere potest obligatio, qua multis in casibus tenemur simplici ac nudo mutuo aliis succurrere, ipso praesertim Christo Domino dicente: Volenti mutuari a te ne avertaris (Matth. V, 42). Quod si mutuanti lucrum cessare aut damnum emergere aut periculum imminere amittendae sortis vel assumendi insolitos labores pro eiusdem sortis recuperatione contingat, horum quidem compensatio repeti potest, dummodo re ipsa titulus aliquis ex istis concurrat, et nihil amplius quam vere ille postulat, exigatur.

751. Auctarium ultra sortem percipientes titulo legis civilis non sunt inquietandi, quousque Sancta Sedes definitivam declarationem emiserit, cui parati sint ac subiicere, ut pluries declaraverunt Sanctum Officium et Sacra Poenitentiaria. Tuta conscientia adquiri possunt nomina sue actiones viarum ferrearum similiumque societatum aut arcarum publicae utilitati inservientium, dummodo eas nullum habere propositum finem illicitum et quomodolibet suspectum constet. Quoad casus particulares, prae oculis habeantur decreta Sanctae Sedis, necnon sententiae probatorum auctorum.

752. Etsi nostro tempore plures sint modi collocandi tuto atque utiliter pecuniam, adeo ut vix aut ne vix quidem detur casus pecuniae vere iacentis, de qua nempe nulla ratio aut lucri cessantis aut damni emergentis sit habenda, nihilominus usurae peccatum nullo modo ab hodierna societate exulavit; imo, quod maximo dolendum est, undique debacchatur et grassatur, sive dum pauperes et vere indigentes iugulantur, sive dum pauci iniustis mediis et praetextibus fraudulentisque artibus enormia lucra sibi comparant. Ad huiusmodi mala de medio tollenda, desiderandum est, ut pii fideles, adhibitis Episcopi consilio et mediis opportunis, Montes Pietatis instituant, statutis scripto redactis: qua in re prudentissime procedant Episcopi, ne, speculatorum fraudibus decepti, alieno aere graventur praefatorum Montium Pietatis moderatores et curatores.

753. Ex effraenata voluptatum et divitiarum libidine prodierunt abusus gravissimi, qui in ludo immoderato notantur; de quo S. Isidorus merito scripsit: "Ab hac arte fraus et mendacium atque periurium nunquam abest, postremo et odium, et damna rerum". Quot enim cernuntur miserrimi cuiuslibet conditionis homines, qui ludo dediti integrae fortunae brevi tempore iacturam faciunt, familiam aerumnis immergunt, et ipsi in omni flagitiorum genere volutantur!

754. Ebrietatis vitium damnat sana ratio, cum hanc opprimat, hominem de statu morali deiiciat, et ad conditionem brutorum redigat; damnat religio, quae hominem ad imaginem Dei formatum docet; damnant tristes sequelae: egestas, matura senectus et mors, et, quod horrendum est, infelix aeternitas, cum scriptum sit: Nolite errare...neque ebriosi regnum Dei possidebunt (1 Cor. VI, 10). Quare Parochos in Domino monemus, ut non solum verbo ab hoc vitio fideles arceant, sed ut etiam per opportuna media, invocato etiam per Episcopos, quoties id expedire iudicaverint, civilis potestatis adiumento, ebriosos efficaciter inducant ad meliorem frugem; et insuper totis viribus foveant nobiles et utiles labores virorum bonae voluntatis pro extirpatione huiusmodi pessimi vitii.

755. Luxuria, quae a S. Bonaventura maior mercatura diaboli dicta est, totis viribus fugienda est et a populis nostris apostolico zelo propulsanda. Multa divinae animadversionis exempla in sacris litteris prodita sunt ad deterrendos a nefario hoc vitio homines, ut Sodomae et reliquarum finitimarum urbium interitus; Israelitarum, qui fornicati sunt cum filiabus Moab in deserto, supplicium; Beniamitarum deletio. Qui vero immaturam mortem effugiunt, intolerabilibus doloribus ac poenarum cruciatibus, quam saepissime, plectuntur. Nam mente caeci, quae poena gravissima est, ita fiunt, ut neque Dei, neque famae, neque dignitatis, neque filiorum denique vitaeque suae rationem habeant: Hocque pacto adeo nequam et inutiles fiunt, ut nihil grave committi eis debeat, et ad nullum foro officii munus idonei sint. Infelices igitur sunt in vita omnes impudici, sed post mortem infelicissimi, in aeternum maledicti et aeternis inferni cruciatibus addicti. Fornicatio autem, et omnis immunditia....nec nominetur in vobis (Ephes. V,3). Neque fornicarii...,neque adulteri,neque molles,neque masculorum concubitores...regnum Dei possidebunt (1 Cor. VI,9,10).

756. Deploranda et damnanda longe latoque diffusa fornicationis infectio, sed foedissima praesertim concubinatus pestis, quae tum publice tum privatim serpens, tam in magnis civitatibus, quam in rusticanis pagis, non paucos cuiuslibet conditionis homines ad aeternum interitum ducit. Infaustissima quidem futura erit prolium ex infelici huiusmodo nexu progignendarum religiosa educatio et moralis existimatio. Timorem pariter et terrorem inserit tam atrox plaga omnis religiositatis, omnis honestatis et verae civilitatis destructiva! Ideo etiam miseranda concubinariorum conditio, quia in coeno impudicitiae obvoluti, difficillime ex corde convertuntur, quia facti periculosissima petra scandali et multorum scandalorum causa, difficillime Deo, hominibus et Ecclesiae satisfacere volunt. Igitur, animarum rectores, in visceribus misericordiae, errantes huiusmodi oves quaerant, et ad Christi ovile reducant; nulliaque perterriti difficultatibus, et in Deo spem suam collocantes,de nullius peccatoris salute desperent, sed ardentissimo zelo de omnium peccatorum conversione solliciti sint. Unde, adhibito

consilio proprii Episcopi, planam conversionis viam praeparare studeant, et quoties per legitimum matrimonium scandala e medio tolli possint, libenter temporalia commoda et iura remittant, ut animas Deo lucrentur, prolesque legitimetur, iuxta normas a probatis auctoribus traditas.

757. Nec minori zelo de conversione adulterorum solliciti sint parochi et confessarii, cum illorum sors temporalis et aeterna omnino miseranda haberi debeat. De quibus adulteris Tridentina Synodus dixit: "Grave peccatum est homines solutos concubinas habere, gravissimum vero, et in huius magni sacramenti (Matrimonii) singularem contemptum admissum, uxoratos quoque in hoc damnationis statu vivere, ac audere eas quandoque domi etiam cum uxoribus alere et retinere".

758. Reprobamus parentum incuriam, qui natis suis plenam conversationis cum personis alterius sexus licentiam concedentes, intemeratae pudicitiae virtutem contra pericula non satis praemuniunt, praematuram futurorum sponsorum designationem non inhibent, atque amorem castitatis in eorum cordibus non firmant ac fovent. Eadem de causa, non minori reprobatione dignos declaramus promotores et fautores chorearum puerorum vulgo Bailes infantiles; et gravissime in Domino monemus parentes ne proprios filios tanto periculo exponant, quamvis ad excusandas excusationes in peccatis praetextus plurimi exhibeantur, qui honestatis speciem habere videntur. Similiter improbamus intolerabilem abusum accedendi ad publica balnea haud servata modestiae lege, vel in locis ubi non habetur debita separatio inter personas diversi sexus; et graviter oneramus conscientiam eorum omnium, qui tenentur tam periculosam corruptelam, christianae circumspectioni, imo et ipsi naturali honestati contrariam, impedire, et non impediunt, aut etiam permittunt.

759. Turpiloquium autem, imagines et scripta, cantilenas et theatrales repraesentationes, choreas et spectacula inhonesta, minus honesta vel periculosa, omnino damnamus; et a via salutis aeternae deviasse dicimus parentes, qui hac in re vel pravo exemplo, vel incuria in filiis corrigendis aut ab huiusmodi periculis efficaciter avertendis, tantarum inlecitatum complices et fautores existunt.

760. Negligentia officiorum religionis et morum corruptio suicidia multiplicant, duella ac homicidia. Suicidae in laqueum diaboli incidentes, gravissimam iniuriam Deo auctori vitae ac Domino irrogant, semetipsos exponunt manifesto et immediato aeternae damnationis periculo, cognatis et notis dirum afflictionem et proximo perniciosum exemplum praebent, propriumque nomen et memoriam foedissima infamiae nota deturpant.

761. Nec dissimilis est duellantium conditio, imo maioris infamiae nota damnantur. Detestabilem igitur ac divina naturaliqua lege damnatum duellorum abusum, a barbaris gentibus, atque superstitiosis, non sine ingenti corporum, animarumque clade, in Christianam rempublicam, auctore diabolo invectum, execramur et damnamus: et monemus omnes fideles excommunicationi Romano Pontifici reservatae subiacere "duellum perpetrantes, aut simpliciter ad illud provocantes, vel ipsum acceptantes, et quoslibet complices, vel qualemcumque operam aut favorem praebentes, nec non de industria spectantes, illudque permittentes, vel quantum in illis est, non prohibentes, cuiuscumque dignitatis sint, etiam regalis et imperialis.

762. Horrendum homicidii crimen, quod et multorum vitiorum effectus esse solet, gravissime Deum offendit, Deique et reipublicae iura quam maxime laedit et homini iniuriam in temporalibus infert maximam; imo non raro causa efficitur irreparabilis animae ruinae.

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would vote to accomplish it, but the action of the laymen is quite uncertain. They are generally more conservative.

The Address dwelt upon the evidence of the adherence of the Church to its doctrinal systems, the problem of Christian unity, declaring that the time is not ripe for any general movement for a formal and ecclesiastical union, deprecated the evil of laxity in divorce laws, and spoke in moderate but forcible terms of intemperance. The sentence which evoked the heartiest applause was that speaking of the "inexcusable miscarriage" of the anti-canteen law. Evidently the General Conference is disposed to make its utterances on the temperance question quite emphatic. S. C. Dickie, editor of *The New Voice,* has been chosen chairman of the Committee on Temperance. It is to be hoped that his influence will not make of it an intemperate committee.

The matter of the attitude of the Church toward amusements is one of the important questions before the Church. The Episcopal Address did not indicate definitely whether the bishops believe the paragraph forbidding dancing, card-playing, theater-going, etc., should be removed, replaced, modified or retained, but simply laid down the general principles which should govern. It seems quite probable that some modification in the paragraph will be made.

The leadership of this General Conference, as of the last, is unquestionably in the hands of Dr. J. M. Buckley. He speaks often and on almost every question, but with such wisdom and ability that the Conference always desires to hear him and is ready to follow him. He was elected chairman of the Committee on Episcopacy, which takes the lead in popular interest, if not in importance, of all the committees. The question of the number of bishops to be elected depends largely on the settlement of two other questions: 1, How many, if any, bishops shall be retired on account of old age or infirmity? 2, Shall missionary bishops be elected for several mission fields? No man can safely predict how these questions will be answered. Meantime the canvass for candidates is not particularly anxious. Among those whose names are frequently mentioned for the high office are the following:

Wm. V. Kelley, D.D., editor of *The Methodist Review;* D. H. Moore, D.D., editor of the *Western Christian Advocate;* Henry A. Buttz, D.D., President of Drew Theological Seminary; Drs. A. B. Leonard and A. J. Palmer, secretaries of the Missionary Society; Dr. Charles F. Berry, editor of *The Epworth Herald;* Dr. J. W. Hamilton, Secretary of the Freedmen's Aid Society; Dr. Henry Spellmeyer, of Newark, pastor. This by no means exhausts the list. The three men who have the best chances it would be impossible now to indicate.

CHICAGO, ILL.

Decrees of the Plenary Council of Latin-America.

WE have just received from Rome a copy of the "Acts and Decrees of the Plenary Council of Latin-America," held in that city last year. It makes two octavo volumes of 1,355 pages, being thus much larger than the volume of the Acts and Decrees of the Plenary Council of Baltimore, which had 430 pages of the same size. The latter had some thirty pages of English, but these volumes are Latin from beginning to end without a line of Spanish. The first volume is devoted to the diary of the Council and its Decrees, while the second volume is an Appendix containing the quotations from various papal decisions and documents which are referred to as authority in the first volume. The Decrees of the Latin-American Council indicate, as might be expected, a very much greater laxity in morals and in worship than do those of the Baltimore Council. Indeed, they seem to substantiate the statements which have been so often made as to the inferior morality existing in these Latin States, and they would justify the suspicion that the Council was called in good part on account of a report made to Rome as to the conditions of the Church following the investigation made, under the orders of Apostolic Delegate Satolli, by two American priests.

The first title, "On Catholic Faith," which in the Baltimore Council had 4 pages, here has 44. It very severely attacks the civil indifferentism which would allow the State to take no care of religion. It declares, following the Pius IX Syllabus of Errors, against public schools in which religion is not taught,

and insists that "they are totally in error who say that there must be a separation between Church and State." There is nothing of this sort, of course, in the Baltimore Decrees. Thirty-seven pages are given to "Dangers of the Faith," a Title omitted in the Baltimore Decrees. Among these dangers are Atheism, Materialism, Pantheism, Rationalism, Liberalism and Naturalism. Under the latter it condemns "those who either reject the notion of revelation or who, practically withdrawing all revelation from society and all authority of God and the Church, declare for a separation of Church from State, and a political Atheism bewitched by a show of refinement and progress." Students of medicine are especially warned against "the extreme error of Positivism, which combines Atheism, Materialism and Naturalism."

The Decrees condemn Protestants, who formerly asserted that the Bible was "the only fountain and judge of Christian doctrine," but who now "begin to regard it as not divine, but as containing mythical additions." It declares that "from Protestantism are derived all political and social errors which disturb the States," including "Communism, Socialism and Nihilism, the most loathsome portents of human civil society and almost its destruction." Of course, Protestant and other heretical books and the Protestant vernacular versions of the Bible, published by the Bible societies, are particularly condemned. A certain class of Catholic books is also condemned:

"Books or writings which tell of new apparitions, revelations, visions, prophecies or miracles, or which call for new devotions, even under the pretext that they are for private use, are proscribed unless published by the license of the Church authorities."

Even these licenses, it is said, are often forged.

There are frequent attacks upon the hostility of the Governments toward the Church, such as the abolition of religious orders and the confiscation of ecclesiastical property, and full instructions are given for the behavior and care of the members of the orders which have been suppressed by the State.

Bishops are warned to be very careful against false and apocryphal indulgences which are offered to the believers, and new indulgences attached to crosses, crowns and sacred images. They are told that scapulars must be of woven woolen, but not embroidered. The worship of the sacred heart of Joseph is forbidden, as well as the use of medals, in which his heart is pictured with that of Jesus and Mary.

On the Sabbath and on feast days the believers are forbidden to engage in their usual work, or to attend profane spectacles, gambling games, bull fights, coarse dances and drunken revels.

Full directions are given for the proper observation of the sacraments and the discreet conduct of confessions. No marriage is to take place, except by the priest; and a civil marriage is "nothing else than a disgraceful and criminal concubinage," and "the offspring of a marriage by the civil authorities is illegitimate before God and the Church."

The Baltimore Council gives 7 pages to the "Life and Honor of Clerics," the Latin-American Decrees give 18 pages to the same subject. Priests are required never to forego, under any circumstances, their clerical dress:

"Let no priest or cleric dare, even under the pretext of travel, to go clothed in a secular style; yet it can be allowed that in journeys that must be made on horseback a shorter garment may be worn, which yet must conform in shape and color to the clerical style and evidently designate the wearer as a cleric."

Clerics must not fail to maintain the tonsure. They are not to wear long hair, and above all, false hair. They must not attend balls or gaming places, nor must they engage even as silent partners in any secular business. They must abstain from frequenting the company of women, even those whose piety and modesty are recognized. With women their conversation must be brief and rigid; they must never receive them into their own residence without witnesses. They should keep men servants, or if that cannot be done, no woman as servant of less than forty years of age, commended for character and piety:

"No cleric must venture to teach girls or women, no matter how illustrious, to read, write, sing, or do anything of the sort, without special episcopal permission."

These precautions are developed at great length. Clerics are also warned against social excesses and particularly

against remaining at nuptial and baptism feasts with the laity, where these feasts are protracted until late at night. They are never to enter taverns, except from necessity, and it is repeated that they must avoid games and gamblers, and yet at their own homes or in quiet and reputable society they may engage in games if they do not give much time to them, and if only a moderate amount of money is at stake. This is repeated:

"We forbid them to be present at public spectacles, shows and balls, or to mingle into those companies where amatory or obscene acts are played or songs sung, or to be present at public theatres and shows of any sort; and this we expressly require as to bull fights."

Priests are forbidden to mix in matters merely political or secular on which Christians may properly differ. Yet they are not forbidden to have an opinion or to vote.

The establishment of Catholic papers is strongly recommended, and writers are warned to be careful to defend the faith, and accurately to distinguish faith from reason in philosophical matters; opinion from dogma. In a chapter on "Evils to be Extirpated," usury is fully discussed, with drunkenness and luxury, but especial attention is given to crimes against marriage. And here confession is plainly made of a condition of things in Latin-American States which has sometimes been denied. We quote:

"Greatly to be deplored and condemned is that infection of fornication, far and wide diffused, but especially the most infamous pest of concubinage which, spreading publicly and privately, whether in great States or in humble villages, brings not a few people of all conditions to eternal destruction."

This subject is developed at considerable length. Private immorality is also to be guarded against among the young, and children's balls are condemned and the improprieties of public baths. Duels come in for a special rebuke. Many other topics are treated, especially the methods of ecclesiastical courts, the proper administration of ecclesiastical property, the establishment of schools, seminaries and universities, the method of preaching, the education of priests and the various duties of the ecclesiastical orders. We have not thought it worth while to dwell on these points, but rather on those which led to the calling of the Council, and which indicate a condition of things differing from that in this country.

The Ecumenical Missionary Conference.

THE Conference which closed formally on Tuesday evening, May 1, with one of the most inspiring meetings of its whole course, had its aftermath in a quiet meeting of the official representatives of the different boards on the next day and in a public meeting at Trinity Church Thursday noon. At the meeting on Wednesday morning in the Central Presbyterian Church a paper was presented on behalf of the Executive Committee in the form of an address to the Church. It was read by Mr. Robert E. Speer and dwelt upon the message of the Conference. It expressed gratitude to God for the blessing that had come; called attention to the opening of the new century with its opportunities; emphasized the duty resting upon the Church for the setting forth of the message of the living Christ, himself the authority and power of missions and the sure promise of absolute success; and summoned the Church to a more complete trust in God and surrender to his will.

A resolution was also presented and adopted calling upon the Executive Committee of the Conference to take into consideration consultation with the corresponding Executive Committee in Great Britain and a similar committee to be formed in Germany and Scandinavia, to confer together in regard to the problems of mission work and present such facts as might be needed for the enlightenment of different societies; such a conference to have no authority over any society, but to give advice should it be desired, and especially information. The purpose in view was, wherever feasible, to diminish friction and secure increased efficiency of effort.

In view of the fact that comparatively few of the business men of New York had been able to attend meetings of the Conference, even the special business men's meeting on the evening of April 27th, it was suggested that a meeting be held in Trinity Church at noon. This suggestion was cordially indorsed by Bishop Doane and entered into heartily by Bishop Potter and the Rev. Mor-

Extract from "The Glories of Mary" by St. Alphonsus Liguori.
(Benziger Brothers, 1902.)

(P. 22) The Son is under great obligation to her for having given him his humanity; and therefore Jesus, to pay, as it were, what he owes to Mary, and glorying in her glory, honors her in a special manner by listening to and granting all her petitions.

Medal of the Immaculate Conception

Called the Miraculous Medal

ORIGIN OF THE MEDAL

The Immaculate Virgin chose an humble daughter of Saint Vincent de Paul to reveal to the whole Catholic world, the wonderful devotion of the Medal, known as the *Miraculous Medal* from the prodigies wrought through its instrumentality.

Three separate visions were vouchsafed to the young novice, Sister Catherine Labouré in the chapel of the Mother-House of the Daughters of Charity, Rue du Bac, 140, Paris. The first on the night of July 18, 1830, eve of the feast of the Holy Founder; the second, in the month of September, presented as in an oval frame within the sanctuary, the picture of the Medal—the Blessed Virgin standing on a half-globe, her virginal foot crushing the head of the infernal serpent, whilst luminous rays issuing from her extended hands, seem to fall in streams of dazzling light upon the earth.

"Then," said Sister Catherine, "I distinctly

heard the words: *These rays are the symbols of the graces which I obtain for those who ask them.*

THE INVOCATION.

"Around the image of the Blessed Virgin engraved in golden letters," continued Sister Catherine, "I beheld the treasured invocation: *O Mary, conceived without sin, pray for us who have recourse to thee!*"

THE REVERSE OF THE MEDAL

The reverse of the Medal was then presented: it bore the letter *M*, surmounted by a cross, and beneath, the Sacred Hearts of Jesus and Mary; the former enriched with a crown of thorns, the latter transpierced with a sword. "A voice said," added the Sister: "*Have a Medal struck after this model, those who wear it indulgenced will receive special graces.*" This same apparition was repeated on November 27, 1830.

FIRST MEDALS

With the approbation of Mgr. de Quélen, Archbishop of Paris, the first Medals (2,000) were struck June 30, 1832.

MARVELOUS CIRCULATION AND EFFICACY OF THE MEDAL

The *Miraculous Medal* spread rapidly all over France: by the encouragement of the bishops, it soon made its way through the whole world, and has ever since been looked upon as a means destined by Providence to increase devotion to the Blessed Virgin, and as a powerful antidote against all the evils of the soul.

Thus is the glory of MARY proclaimed in the *Fourth Lesson* of the Office for the Feast of the *Manifestation of the Immaculate Virgin*, under the title of the *Miraculous Medal* (November 27th.)

CORONATION

By a special decree of His Holiness Leo XIII, March 2, 1897, the statue of the Virgin Immaculate of the *Miraculous Medal*, suggested by the vision, was solemnly crowned by His Eminence Cardinal Richard, Archbishop of Paris, in the Chapel of the Apparition, July 26, 1897.

Let us distribute everywhere the sweet, consoling image of *Mary conceived without sin.*

Let us give this Medal to little children that

Mary may preserve their innocence, to young girls as a safeguard amid the dangers that surround them, to fathers and mothers as a benediction to the paternal roof, to the afflicted as a balm to soothe their sorrows, to souls subject to temptation and trial, to the aged and infirm, to the dying,—to sanctify their last sighs and combats. Let us give it to all, in the firm confidence that no one will ever wear in vain the Medal of her to whom the Church applies these words of Scripture: *He who will have found me will find life, and he will obtain salvation from the Lord.*

The Medal should be worn around the neck.

INDULGENCE ATTACHED TO THE INVOCATION

By a rescript of the Sacred Congregation of Indulgences, July 19, 1890, His Holiness Pope Leo XIII granted AN INDULGENCE OF ONE HUNDRED DAYS, four times a day, to all the faithful who, with contrite hearts, recite the invocation engraved upon the Medal:

O Mary, Conceived without sin,
Pray for us who have recourse to Thee.

On September 4, 1894, His Holiness Pope Leo XIII, granted AN INDULGENCE OF THREE HUNDRED DAYS, seven times a day, to the members of the two families of Saint Vincent, for the recitation of the invocation: "*O Mary, conceived without sin, pray for us who have recourse to thee.*"

IMPOSITION OF THE MEDAL

The faculty of blessing and imposing the *Miraculous Medal*, according to the formula approved the same day by the Sacred Congregation of Rites, was granted to all priests of the Congregation of the Mission of Saint Vincent de Paul, by the Indult of April 19, 1895.

The Superior General solicited the faculty of delegating the same power to priests other than those of the Congregation of the Mission. This faculty was conceded to him by the Indult of November 12, 1895.

To obtain this privilege, it suffices to address the Superior General of the Congregation of the Mission, Paris, Rue de Sèvres, 95; the Procurator General of the Congregation at Rome,

via della Missione, 2; and in the United States, the Visitor of the Congregation of the Mission, or the Director of the Sisters of Charity. *Gratis.*

PARTICULAR INDULGENCES

His Holiness Pope Leo XIII granted a PLENARY INDULGENCE to the faithful upon whom the *Miraculous Medal* has been regularly imposed, for the day of *Reception* and, annually, for *Easter Sunday* and the feast of the *Immaculate Conception.* All and each of these Indulgences are applicable, by way of suffrage, to the souls of the faithful who have departed this life united to God in charity. (September 30, 1895.)

AN INDULGENCE OF ONE HUNDRED DAYS is granted to the faithful by His Holiness Pope Pius X each time they recite, in any language whatever, the prayer engraved on the *Miraculous Medal: O Mary, conceived without sin, pray for us who have recourse to thee;* provided they have received, from a priest having power to this effect, the MEDAL blessed according to the rite prescribed. This Indulgence is applicable to the souls in Purgatory. (June 6, 1904).

NOTE.—To entitle persons to the Particular Indulgences, above mentioned, the special formula is essential. However, any priest can bless and distribute to the faithful the Miraculous Medal just as he is empowered to do in the case of any other object of piety.

IMPRIMATUR.

J. CARD. GIBBONS,

Archbishop of Baltimore.

November 18, 1907.

Saint Joseph's Academy, Emmitsburg, Maryland.

History of Sacerdotal Celibacy. Henry Charles Lea. Macmillan Co. 1907.

Vol. II, P. 341.

"At the same time it must be borne in mind that the extreme care with which the Church avoids scandal renders it impossible for one not within the pale to ascertain what may really be the relations between ecclesiastics and the female servants whom, as we shall see, they are permitted to keep in their houses. '

In lands where Catholicism is dominant I fear that there can be little doubt as to this, although Ernest Renan, a witness of unquestionable impartiality, whose clerical training gave him every opportunity of observation, declares emphatically that he has known no priests but good priests, and that he has never seen even the shadow of a scandal. In spite of the Nicaean canon, on which the rule of celibacy has virtually rested, the Church, after a struggle of more than a thousand years, was forced to admit the 'subintroducta mulier' as an inmate of the priest's domicile. The order of Nature on this point refused so obstinately to be set aside that the Council of Trent finally recognized women as a necessary evil, and only sought to regulate the necessity by forbidding those in holy orders from keeping in their houses or maintaining any relations with concubines or women liable to suspicion.
(Conc. Trident. Sess. XXV. De Reform. Cap. XIV. (P. 343)

* The careful provisions as to the age and character of these 'Marthas', and the prohibition of manifestations of undue familiarity with them - especially in public - are scrupulously enumerated in the latest assembly of Catholic prelates, the Plenary Council of Latin America held in Rome in 1899. (A. & D. Conc. Pl. Am. Lat. P. 281). These precautions are not uncalled for if there is truth in the statement that statistics submitted to the council showed that in Latin America of 18000 priests three thousand were living in regular wedlock, four thousand in concubinage with their so-called housekeppers, and some fifteen hundred in relations more or less open with women of doubtful reputation.

EL CONSTITUCIONAL

Valor: 2 centavos. **DIARIO DE LA MAÑANA** Valor: 2 centavos.

Año IX—Mes I—Número 2.428 **DIRECTOR: GUMERSINDO RIVAS** Caracas: lunes 7 de diciembre de 1908

*** Como testimonio elocuente de que siempre hemos procurado servir los diversos intereses de nuestros numerosos lectores, publicamos á continuación la Pastoral dirigida por el Ilustrísimo Señor Arzobispo, Doctor Juan Bautista Castro, al Clero de la Arquidiócesis.

—Siempre hemos pensado que los sacerdotes, como hombres, tienen sus debilidades, pagando así su tributo á la madre naturaleza, y hoy el Ilustrísimo Señor Arzobispo se ha encargado de ratificar nuestras creencias, ofreciéndonos el retrato de cuerpo entero del gremio que le dá el dulce nombre de Padre y de Pastor.

He aquí el documento:

POR EL SACERDOCIO

Al Venerable Capítulo Metropolitano y Clero de la Arquidiócesis.

Venerables Sacerdotes y amados cooperadores nuestros.

Habéis leído, y esperamos que con piadosísima fruición, la *Exhortación* admirable, llena de apostólico ardor, que nuestro Santísimo Padre Pío X dirige á todo el Clero católico. Es un monumento de sabiduría, de piedad, de celo y de dulcísima caridad: la prensa católica, y aun la nó católica, desde un extremo á otro de la Iglesia, aplaude con reverente entusiasmo este nuevo acto del Pontificado del Papa extraordinario que rige hoy los destinos del Catolicismo. No podía menos Pío X que ocuparse del sacerdocio, desde luego que es ferviente anhelo suyo, que se difunda como con nuevo espíritu en toda la Iglesia, el conocimiento, el amor y la exaltación de la Divina Eucaristía: porque el sacerdote y la Hostia están como identificados en su acción sobre el mundo, de modo que el Divino Sacramento corre en cada lugar la suerte que le depara el sacerdote; suerte de obscuridad, de desprecio y de olvido, si el sacerdote no está lleno del espíritu de su ministerio: y suerte de gloria, de amor y de triunfo, cuando el sacerdote lo muestra al pueblo con manos puras y lo hace conocer con abrasado corazón.

Obedecemos al deseo del Padre Santo, asociando nuestra humilde palabra á su palabra augusta, y dando á nuestro clero la enseñanza particular que necesita, tomándola de esa fuente de límpidas aguas que corren de la *Exhortación* pontificia. Nuestra Iglesia arrastra una vida lánguida, pobre y triste; las instituciones católicas conque podemos contar, se desenvuelven cual débiles plantas agitadas por vientos implacables de contradicción y de lucha; los buenos corazones, las almas que viven en el amor de los divinos intereses, los sacerdotes que sienten el soplo del espíritu apostólico, se encuentran sin apoyo, casi desamparados en sus esfuerzos, sin divisar horizontes para el porvenir. El Clero ha caído en desprecio profundo por acontecimientos que lo han colocado en el declive de todos los descensos; no hay vocaciones para el sacerdocio, y este desprecio es una de las dolorosas causas. Impotencia, esterilidad, decadencia moral y espiritual; todo eso acompañado por la palabra estridente y perseguidora de nuestros adversarios; hé ahí el cuadro real y efectivo que ofrece nuestra Iglesia á todo el que se detenga á observarla.

Hemos hablado mucho de las persecuciones de que ha sido víctima en nuestro país la Obra de Jesucristo; pero hablamos muy poco, ó no hablamos nunca de los pecados, particularmente de los pecados del sacerdocio, que nos han atraído estas persecuciones. Consideradlo bien, venerables sacerdotes; hay persecuciones que fecundan la Iglesia y la hacen florecer en el sacrificio, y hay persecuciones que la diezman, la talan y aún la arrancan de raíz de enmedio de una nación. Las primeras son una gracia preciosísima, las segundas son castigos formidables.

Y ¿cuál ha sido el resultado de las persecuciones religiosas en Venezuela? La humillación y el oprobio de nuestra Iglesia, sin que los sacrificios hechos hayan tenido otro efecto que dejar ver más terrible la justicia de Dios. Entre nosotros las persecuciones no han tenido fecundidad ninguna, no han servido sino para destruirnos, para aniquilarnos, para dar á nuestros enemigos triunfos resonantes, que han aumentado la incredulidad en muchas almas y en otras han debilitado y trastornado la fé: al pié de nuestra cruz de dolores y escarnios no ha florecido nada! Nuestra Iglesia está reducida á una miseria espiritual y temporal que no la presenta sino como una vasta ruina. Tal es la desconsoladora realidad.

¿Cuál ha de ser el remedio de esta desolación? No hay otro sino el que señala Pío X en su *Exhortación*: la vuelta del sacerdote á la vida sobrenatural, á la práctica pura y vigorosa de las virtudes de su estado; que aparezca en medio de los pueblos como *hombre de Dios* por la santidad de su vida. De otro modo aumentará la deshonra que ya nos envuelve demasiado, y se cumplirá la palabra de Job, que hablando de cómo Dios castiga la prevaricación de sus ministros, dice que les quita toda la gloria del sacerdocio en el oprobio mismo de sus extravíos: *Qui ducit sacerdotes inglorios* [1]

Veamos, pues, venerables Hermanos, lo que nos toca recoger para nuestras propias particulares necesidades de la *Exhortación* del Padre Santo. Pero quede dicho de una vez por todas, que en las apreciaciones que vamos á hacer no queremos confundir á los sacerdotes que resplandecen por sus virtudes y difunden en nuestra Iglesia el buen olor de Jesucristo, con los que desgraciadamente no dan á Dios esta gloria: nosotros sabemos dónde está cada uno, y Dios conoce siempre, como en los días de Elías, quiénes son los que no doblan la rodilla ante Baal.

LA SANTIDAD DE VIDA

Largamente se ha extendido el Padre Santo en su *Exhortación*, para demostrar lo indispensable que es la santidad de vida en el sacerdote: no se podría añadir una palabra más.

Cuán grande sería nuestro gozo si pudiéramos decir: La santidad de vida resplandece en nuestro clero: sus virtudes son consuelo y esperanza para nuestra Iglesia, pues los consume el celo de la gloria divina y de la salvación de las almas! No es así, sin embargo, venerables Hermanos; el ministerio sacerdotal ha decaído de tal manera, que es grande el número de aquellos que no lo consideran prácticamente sino como una profesión para vivir. La gracia de la unción sacerdotal casi se ha extinguido en ellos, y ejercen los actos del sagrado ministerio rutinariamente; verdaderas máquinas de hacer sacramentos, sin soplo alguno de vida espiritual y casi perdida la inteligencia de las cosas santas. «Esos son los sacerdotes, dice el Padre Santo en su *Exhortación*, en quienes ha languidecido el SENTIDO DE CRISTO, este tan excelente bien: miradlos como gusanos, apegados á las cosas de la tierra, llenos de vanidad, haciendo desprecio de las cosas pequeñas, ejerciendo las sacrosantas funciones sin la menor modestia, de manera fría y tal vez indignamente.» Con estos ministros no puede contar el Obispo para las obras del Reino de Dios, sino en medida escasísima y haciendo á las veces uso de toda su autoridad: el Pastor se siente solo en medio de tales sacerdotes que viven viendo hacia la tierra, y son por tanto incapaces de los esfuerzos y sacrificios que exige la obra de Jesucristo en el mundo; no son, como decía un distinguido orador, sino pensionistas de la Casa de Dios; *Quorum Deus venter est!* clama San Pablo: á quienes, dice el Padre Santo, «ni las penetrantes heridas de su alma, ni los llantos de la Santa Madre Iglesia harán estremecer, hasta que llegue el día de la terrible cuenta. *Son la sal insípida que para nada sirve ya, sino para ser arrojada y pisada de las gentes*»

«Por eso, dice también el Padre Santo, la santidad de vida que es el punto más culminante de la ciencia de Jesucristo, si falta al sacerdote, LE FALTA TODO»

Venerables Sacerdotes, atended bien á esta doctrina que es lo primero que se olvida, para considerarla luego como exageración ó imposibilidad.

Y veamos ahora como nos encontramos respecto de los medios que el Padre Santo propone para que se realice la santidad de vida en el Sacerdote.

LA SANTA MISA

Se cuenta que preguntando un Obispo á San José de Cupertino qué haría para reformar las costumbres de su clero, le contestó el Santo: «Procure que sus sacerdotes celebren bien la Santa Misa y rezen con devoción el Oficio divino.» Digna contestación de un santo que sabe con luz divina ir derecho á los medios más eficaces de perfección

Decir bien la Santa Misa! bañar en ella el alma! sentir los estremecimientos de la adoración y del amor ante la Víctima místicamente inmolada en el altar! buscar en la pureza del corazón y en la nitidez de la conciencia el mejor ornamento para subir á la montaña santa! ¿no es esto beber á torrentes el agua divina de que habló Jesucristo á la Samaritana, y disponerse á volver al mundo con el fuego sagrado en el interior y en los labios, para continuar en el trabajo y la lucha por los intereses de la Iglesia y de las almas? Ah! decir bien la Santa Misa es acumular en nosotros todas las fuerzas del espíritu penetrado por Dios y todas las energías de las virtudes sacerdotales. Hé aquí cómo habla Pío X del sacerdote que se empeña constantemente en celebrar bien la Santa Misa: «Desea con vehemencia presentarse á la mesa del Señor y llevar á ella también á muchas almas piadosas. Antes del Santo Sacrificio ¡qué pureza y qué súplicas de un corazón deseoso! y para celebrarlo ¡cuánta reverencia y con qué delicadeza observa todas las augustas ceremonias! cómo dá gracias con toda la efusión de su alma! y con cuánta felicidad respira todo el pueblo aquel buen olor de Cristo!»

Imaginaos lo que será una Iglesia que pueda contar con un número grande de sacerdotes que así rezplandezcan en el altar de Dios!

Pero ay! que dirigiendo las miradas á varios puntos del campo que se nos ha confiado, tenemos que exclamar en el mayor pesar de nuestra alma: Oh misas mal celebradas! oh misas de las cuales sale traspasado una vez más el Divino Corazón y torturada la Hostia Sacrosanta! oh Misas que son galas y triunfos de Satanás, Misas sacrílegas cuya preparación es el pecado mortal, con una frecuencia que no se sospecha, y con las cuales no se atrae la misericordia sino los rayos de la justicia: y la Sangre divina maltratada por manos y labios inmundos, pide al cielo venganza como la sangre de Abel!

Venerables Sacerdotes, pidamos, clamemos al Señor con insistencia para que aleje de nosotros el terrible azote de las misas mal celebradas y de las misas sacrílegas. Pero no olvidéis que la restauración en este punto no se verificará sino con sacerdotes de oración mental, como dice el Padre Santo; de preparación amorosa y prolongada para la Misa y de una acción de gracias que recoja todo el fruto del Santo Sacrificio.

EL OFICIO DIVINO

A la ofrenda del Sacrificio Augusto, une el sacerdote el tributo de su alabanza durante el día con el rezo del Oficio divino: de este modo completa y hace perfecto su homenaje diario al Dios que lo eligió como ministro suyo y al cual está entera y totalmente consagrado.

Para rezar bien el Oficio divino basta celebrar bien la santa Misa: es de este acto de la mañana que corren sobre los demás actos religiosos del día la abundancia de la piedad, de la unción de Espíritu Santo, de la vivacidad de la fé y del amor: no podría ser de otro modo, porque el espíritu, lleno con las gracias del Sacrificio matutino, queda como una lira bien templada para exhalar las armonías de los himnos y de los salmos al unísono con los ángeles, y formando un sacrificio de alabanza, *sacrificium laudis*, que Dios acepta complacido. El Breviario es para el sacerdote piadoso alimento celestial, fuente de vida sobrenatural, fuerte defensa contra la disipación y las tentaciones.

El sacerdote tibio ó prevaricador, «hace su oración, dice Pío X, más bien de rutina que por ardor de su alma: reza las horas canónicas con negligencia . . .» El Papa no dice más sobre el rezo del Oficio, porque con esas solas palabras ha señalado el pecado, el desmayo del alma, la inclinación á sacudir el yugo que ya se observa en semejante sacerdote: y nosotros al leerlas hemos recordado aquellas otras de nuestros libros santos: *Maledictus qui facit opus Dei negligenter:* Maldito el que hace la obra de Dios con negligencia [2]

Aquí tenemos que exclamar como cuando hablamos del Sacrificio del Altar; ayl de los oficios mal rezados, dichos en actitud inconveniente, con la precipitación que mutila, y aún suprime palabras y frases, para llegar pronto al término de una ocupación fastidiosa! oficios rezados á veces [lo que parecerá increíble] entre risas y bufonadas, haciendo del rezo un entretenimiento casi profano, como si se estuviera diciendo ante un Dios de palo que ni ve ni oye, y que puede soportar sin inconveniente para sus ministros, la deshonra que estos le arrojan con su oración!

Venerables Sacerdotes, el Oficio divino no rezado *digne, attente et devote*, como lo pedimos antes de empezarlo, se añadirá á la carga que será preciso llevar según la palabra de San Pablo, al tribunal de Dios.

LA CASTIDAD

El Divino Sacrificio y el tributo de nuestra alabanza se completan, para que nuestra ofrenda á Dios sea entera y sin mancha, con el holocausto preciosísimo de la castidad. ¿Cómo, en efecto, podría el sacerdote subir al altar á renovar diariamente la Divina Inmolación, si no envolviera á la adorable Víctima en el aroma de su castidad, en el sacrificio de su pureza, presentado á Aquel que se apacienta entre los lirios? El Sacerdote sin castidad aparece á los ojos de la fe como un monstruo, que mezcla su ofrenda y su alabanza á Dios con la fetidez de su corrupción. De tal manera es la castidad el sello celestial que vivifica y levanta por sobre todo al Sacerdote, que los pueblos están dispuestos á perdonarle otros pecados, á disimularle otras debilidades, á soportarle otras desviaciones; pero el pecado impuro no se lo soportan; el escándalo en la parroquia ó en el lugar toma proporciones inusitadas; el Sacerdote queda totalmente deshonrado, los enemigos de la Iglesia triunfan con la vergonzosa caída, y las almas buenas se reducen á gemir en silencio y clamar ante el Señor para que las libre de aquella abominación.

Y si los pecados son ocultos, ellos se trasparentan bastante en la parroquia muerta, en el templo desierto, en la predicación fastidiosa é inútil, en los actos del culto practicados sin fervor ni piedad, en la casa del Sacerdote, que no respira sino aire mundano; en sus lecturas, en sus ocupaciones y en el tedio de las cosas de Dios ¿Por qué notamos de repente y con dolor la decadencia espiritual de un sacerdote hasta ayer activo y piadoso? ¿por qué vemos cómo se va anulando poco á poco, y lo que parecía prometer un apostolado fecundo, va terminando en misteriosa y lamentable ruina? Ah! si pudiéramos penetrar en la parte velada de esa vida, conoceríamos que la única causa de ese desmoronamiento humillante y oprobioso, no está sino en la corrupción secreta de la carne y del corazón. Y es que ese pecado devora todo lo bueno que hay en el alma en el orden sobrenatural, arranca todos los gérmenes facundos y arrastra poderosamente hacia la perdición, como decía el Santo Job: *Ignis usque ad perditionem devorans et omnia eradicans genimina* [3].

Hé aquí por qué en la *Exhortación* del Padre Santo encontramos ésta: «Florezca, pues, en vuestra vida sin ser jamás violada la virtud de la castidad que constituye el ornamento singularísimo de nuestro orden; con cuyo resplandor el sacerdote se hace semejante á los ángeles, es más venerado del pueblo cristiano y mucho más abundante en frutos de santidad.»

Recordad, Venerables Sacerdotes, que Jesucristo soportó en sus Apóstoles la ambición, la avaricia, la infidelidad, la cobardía, la traición: no hubo sino un solo pecado que nunca permitió fuera visto en ellos: el pecado impuro!

VIDA INTERIOR Y VIDA EXTERIOR

Toda esta obra de nuestro perpetuo homenaje al Dios que nos escogió para ministros suyos tiene un fundamento indispensable, sin el cual el edificio se derrumba y desaparece: este fundamento es *la vida interior*. El sacerdocio sin esta vida, es casi como un cuerpo muerto que llega hasta exhalar hedor de corrupción: todo nuestro ministerio está fundado sobre la fé en misterios invisibles, que no pueden ser percibidos ni por los sentidos ni por experiencias humanas. Para penetrar en la grandeza de estos misterios y sentir su fuerza en nosotros, á fin de poder comunicarla á los demás, es preciso que nuestra alma se concentre habitualmente en la presencia de Dios y reciba de El la iluminación y los dones de su Espíritu, sin lo cual el Sacerdocio queda reducido á fórmulas, á mecánico ejercicio en cumplimiento forzoso de deberes en los cuales sólo se busca lo necesario para la subsistencia. Triste Sacerdocio!

El Padre Santo ha consagrado por esto una parte muy principal de su *Exhortación* á hablarnos de la vida interior que se desenvuelve y fortifica con la oración mental. «El punto más culminante, dice, en esta materia, es lograr acostumbrarse á dedicar todos los días á la contemplación de las cosas eternas un determinado espacio de tiempo. No hay un Sacerdote que pueda omitir esto sin incurrir en la nota de grave abandono y sin detrimento para su alma.»

Y cuán funesto es el error de aquellos que se arrojan en los ministerios exteriores del sacerdocio, unos más que otros peligrosos, creyéndose así excusados de pensar en su vida interior y en una santificación para su alma, constantemente acrecentada. «Se engañan miserablemente, dice Pío X, pues no estando acostumbrados á conversar con Dios, cuando hablan de El á los hombres ó cuando dan consejos de vida cristiana, carecen de la divina asistencia, de tal modo que la palabra evangélica parece como que murió en ellos. Su voz aun cuando parezca prudente, y elocuente su facundia, en modo alguno representa la del buen pastor, para que la olgan con fruto sus ovejas: hace ruido y se difunde vanidosa; y á veces fecunda en mal ejemplo, no se escucha sin menoscabo de la Religión y sin ofender los oídos de los buenos. Ni sucede de otro modo en el resto de su agitada vida: pues, ó no consigue fruto de utilidad sólida, ó si alguno consigue es pasajero, como que le falta rocío celestial que hace descender abundantísima la oración del humilde.»

No podían señalarse mejor los funestos resultados del santo ministerio en un sacerdote que no tiene vida interior. Y es que con la oración mental el hombre toma posesión de sí mismo, y por medio del recogimiento dá á su atención extraordinaria fuerza para considerar los motivos que deben llevarlo á los sacrificios de la virtud: el hombre se coloca de este modo, según el pensamiento de un escritor, en presencia de los grandes ideales que su razón ó su fé religiosa le sugiere, y entonces se le representa la vida, no como un teatro de chistes y chocarrerías, sino como un taller en donde todos trabajan, en el cual la ociosidad no puede conducir más que á la ruina. Ve que sería una insensatez incalificable vivir al azar, y no explotar ni beneficiar el rico capital que representan las fuerzas humanas: porque tendrá que rendir un día cuentas á Dios y presentarle el fruto del talento que le ha confiado. El alma es un santuario interior, en el cual Dios reside y pronuncia sus oráculos; cuando El habla á la conciencia, su voz no es desconocida; cuando se le ruega en el secreto de este tabernáculo, El lo vé, lo oye y otorga lo que se le pide; concede al alma que le ruega tal intimidad y unión, ó por mejor decir, tal compenetración, que se juntan en un mismo haz las energías divinas y las humanas, hasta el extremo de que el Sacerdote puede exclamar con el Apóstol: *Omnia possum in eo qui me confortat*

Hé aquí por qué el Papa se ha extendido tanto sobre el ejercicio de la meditación; y nos habla después de las lecturas piadosas, del examen de conciencia, del día de retiro mensual, de los ejercicios espirituales de cada año, dándonos así todo un reglamento que tiene por fin establecer, desarrollar y fortificar la vida interior hasta su perfecta consumación en cada uno.

Venerables Sacerdotes, consagrad diariamente las primeras horas de la mañana, única y exclusivamente á la oración mental, que os sirva de preparación para la misa; á la misa digna y piadosamente celebrada, y á una amorosa acción de gracias en forma también de oración mental: descubriréis *el maná escondido, que nadie conoce sino aquel que lo recibe* (4) y vuestra vida se irá transformado insensiblemente en Dios.

LA CONFESIÓN

Aun practicando fielmente cuanto hemos dicho hasta aquí, nuestra miseria es tan grande que simpre quedamos expuestos al pecado: lo sabia Nuestro Señor, y por eso nos dejó el refugio de admirable misericordia, el tribunal de clemencia, la fuente siempre regeneradora que se llama el Sacramento de la Penitencia. No hay condenación, no hay debilitamiento en la vida espiritual, cuando se usa este sacramento debidamente y con frecuencia: aquí se curan todas las úlceras del alma y hay bálsamo eficaz para todas las heridas. Pero es necesario acercarse á él con humildad, confianza y contrición. El Sacramento de la Penitencia es un cambio de promesas entre Dios y el hombre; Dios que promete y da el perdón y el hombre que dolorido de su falta ofrece corregirse: el acto del hombre debe ser tan sincero y verdadero como el acto de Dios: tal es la condición indispensable para que el Sacramento de la Penitencia surta sus divinos efectos. Sólo la boudad y misericordia infinita del Sacramento [illegible] ofrece remedio para la miseria humana!

Y sin embargo, hay sacerdotes que sólo se confiesan rara vez, y otros que no se confiesan nunca! Los hay que escogen confesores fáciles, que pisen por todo y den la absolución; y no faltan otros para quienes la confesión no es más que una funesta ruina, practicada entre un pecado mortal y otro, sin duda que para engañarse á sí mismos: ya se sabe la vida que todos éstos llevan y donde van á terminar.

He aquí como habla el Padre Santo de estotra ruina de los Sacerdotes: «Los llevan tan lejos la negligencia y el abandono de sí mismos que llegan muchas veces hasta despreciar el mismo Sacramento de la Penitencia, el cual es lo más oportuno que Cristo en su misericordia ofreció á la flaqueza humana para remedio de sus enfermedades.»

«Es de lamentar,—dice en otra parte,—y se ha de llorar amargamente, que sucede con frecuencia haber quienes lanzan los anatemas de la cólera divina en sus predicaciones á fin de atemorizar á las gentes y apartarlos del pecado, y sin embargo ellos nada temen para sí y se endurecen con los suyos: quienes aconsejan é invitan á los demás para que no permanezcan en el mal y se confiesen con la debida religiosidad, y sin embargo, ellos hacen esto con grande negligencia y aun dejando pasar meses sin confesarse: quienes saben aplicar óleo y vino á las llagas ajenas, y sin embargo ellos están heridos junto al camino y no son para llamar la mano médica del hermano, quizá muy próxima, para que los cure.»

Venerables Sacerdotes, sabed que la experiencia comprueba que es bastante difícil el arrepentimiento sincero y eficaz en el ministro de Dios que mezcla el ejercicio santo con sus graves y frecuentes prevaricaciones: lo que sucede es, que se hace la ilusión de un arrepentimiento que no es sino imaginario, y con el cual trata de tranquilizar una conciencia turbada, cuya sensibilidad irá disminuyendo hasta llegar al endurecimiento. Llevad vuestras confesiones y los asuntos de vuestra alma como hacen con sus intereses los hijos de este siglo: «Hay que ver, dice el Papa, con qué diligencia practican sus negocios; cuántas veces cotejan el cargo con la data; con qué esmero y exactitud examinan sus liquidaciones para doierse de los quebrantos que hayan tenido y ver de poner todos los medios para resarcirlos.»

Dichosos, mil veces dichosos, los sacerdotes que llevan ajustada la cuenta de su conciencia por medio de la confesión, de manera que no tengan que volver la vista hacia atrás para desenredos y penosas reparaciones; y ay! de aquellos que dejan todos los arreglos para la hora de la muerte.

DEL SAGRADO MINISTERIO EN GENERAL

Se comprende ya muy bien que un sacerdote que desarrolla y sostiene su vida espiritual, practicando lo que hasta aquí hemos dicho con el Padre Santo, y reparando constantemente esta vida por la confesión, se encuentra en la plenitud de la correspondencia á su vocación; hombre sobrenaturalizado en Dios, sarmiento que recibe la vida de la divina Vid que es Cristo, al cual permanece unido: é instrumento útil, dócil y eficaz en las manos del Señor. Por esto un ascético escritor ha dicho con mucha verdad y razón, que el sacerdote que cumple con fidelidad y con vida interior y sobrenatural todos y cada uno de los deberes generales de su estado y los particulares del puesto en que está colocado, con eso solamente se santifica, resplandece ante Dios y ante la Iglesia y se salva. No hay más sino atender á las leyes canónicas, á las cuales estamos sometidos por conciencia, y cumplirlas en su totalidad para que el sacerdote llene completamente las exigencias de su vocación Pensad en una Iglesia, una diócesis, cuyo clero observara cuanto aquí dejamos apuntado: cómo se salvarían las almas, cómo sería Dios glorificado, cómo reinaría Jesucristo en la sociedad!

Casi todo el Clero de la Arquidiócesis de Caracas no es sino clero parroquial: hay más de cien parroquias y hoy todas están ocupadas si se exceptúan algunas que han quedado reducidas á simples caseríos. Y sin embargo ¿por qué la ignorancia de la religión embrutece y degrada cada vez más á nuestras poblaciones? ¿por qué hay tantas parroquias que son verdaderos cementerios de almas muertas para Dios, á pesar de que allí está el templo, allí está Jesucristo en su Sacramento adorable, allí está el Cura con sus maravillosos poderes para santificar las almas? La única razón es que el párroco no cumple fielmente sus deberes, no se echa á cuestas con generosidad la carga que ha aceptado, y como muchos cristianos que no toman del Evangelio sino lo que les acomoda, él no toma de sus deberes sino aquellos que no le molestan mucho, y sobre todo que producen extipendio No hay predicación, y si la hay no es sino para causar tedio ó para aburrir á los oyentes. ¿Qué palabra viva puede salir de una alma sacerdotal muerta á las palpitaciones de la gracia y á las inquietudes del celo pastoral? No hay catecismo, y si algo se hace en este sentido, ¡cómo se vé claramente que aquello no es para el Cura sino una ocupación desagradable, para la cual no tiene inteligencia ni corazón, y que acaba por entregar totalmente á la escuela ó á las mujeres! El servicio, la atención, el cuidado y visita frecuente de los enfermos para llevarlos como de la mano hasta las puertas de la eternidad, es cosa desconocida para él: pobres enfermos que caen en manos de tales curas. Esto cuando no los abandonan totalmente, excusándose con cualquier pretexto para no ir á auxiliarlos en su tremenda y extrema necesidad.

Y no decimos más, porque seríamos interminables, si fuéramos á enumerarlo todo Pero vosotros, Venerables Sacerdotes, sabéis muy bien que todavía nos quedamos distantes de la verdad, en esta revista de las calamidades que pesan sobre una parroquia, á cuyo párroco no llena el Espíritu de Dios.

Venerables párrocos, no esperéis la hora de la muerte para aprender vuestros deberes; sabed que son cosas esenciales á vuestro ministerio la predicación Instructiva, piadosa, popular, como la del Santo Cura de Ars, vuestro Patrono, en los domingos y fiestas de precepto; la enseñanza de la doctrina cristiana á los niños y á los adultos, obligación que os grava hoy mucho más la conciencia, si cabe, después de la Encíclicla *Acerbo nimis*, de nuestro Santísimo Padre Pio X; y el cuidado de los enfermos, cuidado maternal en el que estéis dispuestos aun á dar la vida por vuestras ovejas. El párroco que no llena perfectamente este triple ministerio, del cual depende la eficacia de los demás, no es apto para administrar una parroquia, y el ministerio parroquial, en lugar de salvarlo, lo condenará.

Ya veis, pues, con cuánta razón la Iglesia os habló, Venerables Sacerdotes, en los actos de vuestra ordenación, como lo cita Pio X, de la grande y delicada carga que aceptabais y cómo os ponderó entonces la importancia de vuestros deberes y lo tremendo de sus responsabilidades.

Quiera Dios que la *Exhortación* del Soberano Pontífice, y ésta, que apoyada en aquélla os dirige vuestro Pastor, tengan su más cumplido y provechoso efecto.

UNIÓN CON EL OBISPO.—REVERENCIA Y OBEDIENCIA

En los primeros días de la Iglesia, en medio de las tribulaciones y persecuciones de aquel combate, que hubo de ser tres veces secular, clamaba el gran mártir San Ignacio, escribiendo á los fieles de Esmirna: *Huid de las divisiones: seguid todos al Obispo como Jesucristo sigue á su Padre. Nadie haga sin el Obispo cosa alguna de las que pertenecen á la Iglesia: el que honra al Obispo es honrado por Dios: el que se sustrae á la auto-*

(Pasa á la 4ª página.)

(1) XII, 19

(2) Jeremías 48, 10

(3) XXXI, 12,

(4) Apocal. II. 17

PRENSA DE LOS ESTADOS

PARA LA VIEJA EUROPA

De "La Restauración Liberal", de San Felipe

Lujoso trasatlántico conduce al Jefe á las playas del Viejo Mundo.

Va á descansar por breves días, el Caudillo Hispano-americano de los grandes afanes de su cerebro y de los esfuerzos gigantescos de su Genio de patriota bien inspirado.

Va á dar tregua á sus extraordinarias labores de Administrador y á su cálculo seguro de Estadista, que, salvando crisis y conjurando dificultades, ha hecho con el Tesoro de la Nación al Milagro de los Panes, multiplicándolo en el pago de la deuda que nace con nuestra emancipación republicana:

multiplicándolo en la ejecución de obras públicas de primera magnitud en todos y cada uno de los pueblos de la Unión:

multiplicándolo en la conservación de la paz, dón inapreciable de las Naciones:

multiplicándolo en el respeto de nuestro derecho, de Estado libre y de igual categoría, en su justo reclamo, con las Potencias del Globo,—idea consignada en la gloriosa Doctrina Castro:

múltiplicándolo, en fin, en la vendimia de gloria que recogemos, merced á su recto criterio de hombre público, á su carácter de acero y á su buena voluntad patriótica.

Va á departir personalmente con sus amigos de allende la faja azul del Océano, llevando en su corazón, siempre latente por nosotros, la imagen de la Patria engrandecida y admirada en el concurso universal de las Naciones dignas.

Y al batir su pañuelo de despedida al frente de las ardientes playas de esta tierra que lo quiere de verdad y lo sigue con fe, sus palabras han sido para recomendar su obra de Paz y de Restauración al pueblo venezolano y para depositar toda su confianza en el Primer Apóstol de su doctrina salvadora, el Teniente leal á toda prueba, el incorruptible General Juan Vicente Gómez.

"Rodeadle y prestadle vuestra cooperación en el desempeño de su alta misión, como si fuera á mí mismo, y habréis cumplido vuestro deber"—ha dicho el Maestro, y Gobierno, prensa y pueblo, como por fuerza magnética, se descubren respetuosos ante el Benemérito compatriota que la Ley nos presenta como legítimo sustituto del Restaurador de la Patria y salvador de nuestra dignidad y se aprestan todos á contribuir con su buena voluntad á la mayor satisfacción de nuestro Jefe, siguiendo su patriótica excitación y colaborando en el feliz desenvolvimiento político, cuyos hilos están hoy depositados en las dignas manos del leal amigo del Caudillo y fiel secundador de sus ideales, General Gómez.

La Restauración Liberal ratifica sus votos por la felicidad del Jefe en su viaje al Viejo Mundo y ofrece su sincera colaboración á su muy digno y leal sustituto, encargado del manejo de los intereses nacionales.

LOS PAJAROS PONTIFICIOS

PIO X.—Mira, nena, no te concedo el *cardenal* porque ya los Estados Unidos tienen el suyo y, si te lo doy, tus hermanas latinas, qu son muy noveleras, van á querer cada una uno y si todo el mundo tiene *cardenales*, entonces.... se demerita *la cría*....

Visión mundial y visión criolla

Notas Hebdomadarias

Las grandes Potencias, tras los Congresos de la paz, tras los innumerables gestos y las infinitas frases de armonía, se encuentran en un momento muy distante de todos esas eternas y nobles retóricas.

La inquietud posee á los inmensos organismos férreos. Situados en el peligroso campo de las rivalidades y de las complicaciones, temerosos de choques que serían verdaderas catástrofes, ponen en juego los recursos de la diplomacia y al mismo tiempo se recargan de armamentos presurosamente.

Para el criterio de fuerza de esas potentes naciones no existe únicamente la preocupación del presente, sino que en él reina la obsesión angustiosa del porvenir.

En ese vértigo del aumento de las armas de pelea en mar y tierra, todos los empeños vlajan hacia el futuro.

Los cálculos de lo que serán las escuadras y los ejércitos al correr del tiempo y en proporción con los respectivos programas, están á la orden del día y hacen ver que nomás que previsiones de lucha existen en el mundo.

En el orden de estas preocupaciones pertenece á Inglaterra el primer lugar.

Inglaterra conoce muy bien cual es su situación entre los países de presa, sabe que su poder reside en los mares, que de no serle posible mantener su superioridad en el agua, está en verdadero peligro porque sus recursos militares de tierra, en toda la enorme extensión de sus dominios, son pobres en comparación con los de otras potencias.

De ahí que su consigna naval sea la de mantener siempre su escuadra en una proporción por lo menos igual á la de las escuadras unidas de las dos potencias que la sigan en rango marítimo.

Por eso vive en perpétua alarma ante el crecimiento de las demás escuadras.

Su visual á este respecto es antes que todo, para Alemania.

La rapidez con que el Imperio del Kaiser aumenta su marina, la hace forzar cada día más su programa de construcciones.

Corren y corren las aureas libras por el cauce á cada instante más amplio de esa suprema necesidad, surgen y surgen constantemente nuevos gigantes de la mar, y la voz de la alarma resuena siempre, como en la leyenda de la expiación eterna del errante, pidiendo más y más barcos con clamores de urgencia.

Ya se ha dado también el alerta en Inglaterra en lo que se refiere al aumento de la marina de guerra japonesa. Se considera con recelo á ese aliado amarillo que puede convertirse en contendor. Nuestras informaciones han mostrado los cálculos hechos en la prensa de la Gran Bretaña sobre lo que representa el Japón en los mares y lo que ha de representar dentro de pocos años.

Y dados los colosales intereses que tiene Inglaterra en el extremo Oriente, puede considerarse lo que para ella significa este problema.

El águila negra germana y el rojo sol nipón, están de presente ante la mirada británica en una doble é inquietante visión de crecimiento.

*

En estos días ha publicado este Diario detalladas noticias sobre manifestaciones hostiles entre italianos y austriacos.

En Viena tuvieron lugar serios tumultos anti-italianos, en los cuales fueron heridos varios estudiantes de esta nacionalidad.

Y en Roma estos acontecimientos han producido grande excitación, de la cual se han derivado violentos actos. Una bandera austriaca fué quemada públicamente y las tropas tuvieron que intervenir para evitar que fuera atacado el Embajador del Imperio.

La enemiga entre Italia y Austria es eterna y subsiste á pesar de la alianza que forman estas dos Naciones con Alemania.

Precisamente el punto más falso de la Triple Alianza está en esta dudosa unión de dos Potencias que se odian.

Mientras los dos Gobiernos, requeridos por la voz de acero de Alemania, man tienen todavía sin romper el lazo que les impusiera la dura política de Bismark, los dos pueblos no perdonan ocasión para manifestarse el incurable rencor que los posee.

Y actualmente, cuando la cuestión de los Balkanes pone en mayor evidencia que nunca á la Triple Alianza, revisten estos sucesos una incalculable gravedad.

*

Actualmente es tema palpitante el de la inmigración japonesa en el Brasil.

Mientras los Estados Unidos rechazan á los nipones, el Brasil les ofrece para el trabajo sus vastos territorios.

No hace mucho llegaron á Santos, mil de los nuevos inmigrantes, agricultores en su mayor parte, y se esperan diez mil más, que serán recibidos á título de ensayo.

Dada la clase que representan los nipones para las actividades del trabajo, hay que considerar su entrada en la vida suramericana de una manera más trascendental.

Es bien sabido que el Japón, en sus gigantescas aspiraciones, ha pensado en la América meridional como en un campo de influencia conveniente para sus miras futuras.

En tanto que el alma japonesa sólo soñaba de lejos con esta porción continental, significaban muy poco sus intenciones. Pero desde el momento en que ya tiene cabida en el medio latino-americano, su participación en nuestra existencia hace pensar.

Hay un amplio campo de comentarios en el hecho de esta vanguardia asiática que llega al territorio brasileño.

*

De regularidad y de labor, como es ya tradicional en la Restauración, ha sido esta última semana.

El Gobierno, á cuyo frente el General Gómez, Primer Vicepresidente en ejercicio de la Presidencia, representa para propios y extraños la firmeza de la fecunda y gloriosa obra realizada por Castro, es garantía efectiva para la confianza pública, que sabe lo que son las eficacias de esta actualidad.

Y el trabajo oficial y el trabajo particular continúan dando sus resultados efectivos, conducentes al engrandecimiento de la Patria.

AVISO

Secretaría General

Por razones particulares, y hasta nuevo aviso, el General Juan Vicente Gómez, Primer Vicepresidente Encargado de la Presidencia de la República, no recibirá en audiencias públicas.

Caracas: 1º de diciembre de 1908.

LEOPOLDO BAPTISTA.

El aniversario de "El Constitucional"

Felicitaciones de la amistad y el compañerismo

Telégrafo Nacional.—De Coro, el 4 de diciembre de 1908.—Las 6 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Por el noveno aniversario de EL CONSTITUCIONAL, reciba su ilustrado Director mis más sinceras y efusivas congratulaciones.

Su amigo,

Partida Pachano.

De Guacara, el 4 de diciembre de 1908. —Las 11 hs. 30 ms. a. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Reciba mis efusivas felicitaciones con motivo del noveno aniversario de su ilustrado Diario.

Carlos A. Canelón,
Corresponsal.

De Maracay, el 4 de diciembre de 1908.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Con motivo del noveno aniversario de EL CONSTITUCIONAL recibe mi más cordial y sincera felicitación por tan patriótica como edificante labor por la Causa Liberal Restauradora y por la gloria de su ilustre Jefe.

Eladio Sarco.
Corresponsal.

De Coro, el 4 de diciembre de 1908.—

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Por aniversario de la aparición de EL CONSTITUCIONAL en los estrados de la prensa nacional, nos es grato enviarle nuestras cordiales felicitaciones, junto con la expresión de nuestros votos por que el abanderado de la Restauración y pregonador de las glorias de su ilustre Caudillo continúe llevando con el brillo de siempre las palpitaciones grandiosas de la Causa, de uno á otro extremo del Continente Americano.

Sus amigos,

R. Cayama Martínez.
Pedro Miguel Qreremel.

De Barquisimeto, el 4 de diciembre de 1908.—Las 2 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

A las numerosas y justicieras felicitaciones que ha recibido usted con motivo del noveno aniversario de EL CONSTITUCIONAL, suplícole añadirla muy sincera de su amigo afmo.

Manuel Antonio Pérez.

Valencia, diciembre de 1908.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Caracas.

Muy estimado amigo:

Como restaurador y como amigo, lo felicito cordialmente con motivo del aniversario de su interesante y popular periódico EL CONSTITUCIONAL, y al consignar aquí mis votos por la pronta y definitiva reposición de su salud, me es grato suscribirme de usted.

Atto. s. s. y amigo,

Jesús Sánchez.

FRANCISCO MANUEL MALPICA,

Felicita cordialmente al señor don Gumersindo Rivas, incansable vocero de las glorias de la Restauración Liberal y de su Ilustre Jefe, por haber entrado su popular periódico en el noveno año de su existencia.

Valencia: diciembre 1º del año de 1908.

FEDERICO PÉREZ CALVO,

Saluda con la sinceridad de siempre á su buen amigo Gumersindo Rivas y le felicita por todos los triunfos de EL CONSTITUCIONAL en ocho años de labor patriótica

Pérez Calvo hace votos muy sinceros porque el nuevo año que hoy principia para la vida de EL CONSTITUCIONAL, sea pródigo en satisfacciones para su Director, centuiela siempre de facción en las gloriosas justas de la Causa.

Puerto Cabello: diciembre 1º de 1908.

Por los inundados de Higuerote

Nuestro entusiasta aplauso

Estados Unidos de Venezuela.—Ministerio de Relaciones Interiores.—Dirección Administrativa.—Caracas: 5 de diciembre de 1908.—98º y 50º

Resuelto:

Considerado por el Gobierno Nacional el estado de penuria y desgracia en que ha quedado el pueblo de Higuerote, con motivo de las últimas inundaciones, que han dejado sin pan y sin hogar á muchos de sus laboriosos habitantes, el General J. V. Gómez, Primer Vice-Presidente Constitucional de la República, Encargado de la Presidencia, resuelve: que por la Tesorería Nacional se erogue la cantidad de cinco mil bolívares, la cual será distribuída por una Junta que posteriormente se nombrará, entre las familias necesitadas, que hayan sufrido más por las aguas que se desbordaron sobre el pueblo de Higuerote y sus alrededores.

Comuníquese y publíquese.

Por el Ejecutivo Federal,

DR. R. LÓPEZ BARALT.

Actividades del Fomento

Siempre trabajando

Telégrafo Nacional.—De El Cheparro, el 4 de diciembre de 1908.—Las 4 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Con fondos del Fomento que ha recibido la Junta de este Municipio, montantes á B 400, y valiosa ayuda del Jefe Civil, Coronel Hernández Tinta, se ha dado comienzo á los trabajos del embarandado de la Plaza Bolívar de esta población. Sentimos una vez más la acción protectora de la Restauración.

Manuel Méndez A.

El agente en San Carlos

Lo que se le desea

Telégrafo Nacional. — De San Carlos, el 4 de diciembre de 1908.—Las 6 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Hoy ha llegado á esta ciudad el señor Diego R. Saravia, representante de la casa de los señores Lassere y Cª Deseamos al señor Saravia buenos negocios.

Cordero.
Corresponsal.

Gravedad de la Reina de Holanda

La opinión de los médicos

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

La Haya, noviembre 29.

En opinión de los médicos, el estado de salud de la reina Guillermina es bastante delicado, por lo que se le ha prescrito que por ahora se abstenga de conceder audiencias sobre asuntos que puedan afectarla de algún modo.

Ante las Legislaturas

Presentación de Mensajes

Telégrafo Nacional.—De Coro, el 5 de diciembre de 1908.—Las 9 hs. a. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Me es grato saludarlo. Acabo de hacer presentación del Mensaje ante la Asamblea Legislativa y en sesión extraordinaria á la cual asistió una numerosa y selecta concurrencia. Me han llenado de satisfacción las demostraciones de aprobación con que fué recibido aquel documento por la Cámara y por el público, porque ello significa que he cumplido mi deber, como mandatario y como servidor de la Causa y de su Jefe el Ilustre Restaurador de Venezuela, dignamente representado en el Capitolio por su Benemérito Teniente General Gómez.

Congratúlome con usted.

MARIANO GARCÍA.

De Ocumare, el 5 de diciembre de 1908.—Las 11 hs. a. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Efectuóse hoy solemnemente la lectura del Mensaje del Presidente Constitucional de Miranda ante la Asamblea Legislativa del Estado.

Nuestro digno Magistrado expuso de manera brillante todos sus actos verificados en los once meses que lleva administrando los destinos de esta Entidad Federal, en cuyo acto fué ruidosamente aplaudido el General Arrlens Urdaneta, quien puede estar satisfecho de haber sido celoso cumplidor de su deber como Jefe del Estado.

Gaintro.
Corresponsal.

De Trujillo, el 5 de diciembre de 1908.—Las 6 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Acaba de verificarse el acto de la lectura del Mensaje Presidencial ante la Cámara Legislativa del Estado.

El documento del Doctor Baptista es digno de encomio por la sobriedad de su estilo y la pureza de su fondo.

Presentó hechos y no palabras. Los números hablaron de la honradez de su Administración liberal y enérgica.

Ciudadanía tributóle aplausos leales y entusiastas.

Manuel Mendoza.
Corresponsal.

De Mérida, el 4 de diciembre de 1908.—Las 6 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

El ciudadano Presidente Constitucional de este Estado ha presentado solemnemente á la Cámara Legislativa, ante numerosa concurrencia, el Mensaje Presidencial correspondiente al presente año de labor administrativa en esta Entidad política.

Su afectísimo amigo,

Norberto Pérez.
Corresponsal.

De Bolívar, el 5 de diciembre de 1908.—Las 3 hs. 40 ms. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Hoy en sesión solemne y ante numerosa concurrencia el ciudadano Presidente del Estado leyó el Mensaje, documento éste luminoso y que al dar cuenta de la labor del año que termina, pone de manifiesto los sentimientos patrióticos que abriga nuestro Primer Magistrado. El ciudadano Secretario General de Gobierno presentó la Memoria y cuenta respectiva.

A. C. Alfonzo.
Corresponsal.

De Coro, el 5 de diciembre de 1908.—Las 6 hs. 30 ms. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Ante la honorable Asamblea Legislativa y selecto y distinguido concurso de las clases sociales, acaba de leer su Mensaje legal el General Mariano García. El luminoso é importante documento, que arrancó abundantes lluvias de aplausos, pone al relieve el patriotismo y adhesión inquebrantables hacia la Causa Restauradora y eficacia con que el Magistrado falconiano ha venido laborando por el bien de los pueblos que gobierna. Contestó el eminente orador Cayama Martínez, Presidente de la Asamblea, en un brillantísimo discurso que fué igualmente aplaudido.

Música y fuegos artificiales amenizaron tan solemne acto.

Partida Pachano.

De Valencia, el 5 de diciembre de 1908.—Las 2 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Ante una numerosa concurrencia [illegible] bau el Doctor Samuel E. Niño, Presidente del Estado y su Secretario General, de presentar ante la Asamblea Legislativa el Mensaje y Memoria de sus labores administrativas en el presente año fiscal. El luminoso documento en que resalta el espíritu de progreso que ha presidido á Carabobo en la presente situación restauradora, fué acogido con entusiastas manifestaciones de justicieros aplausos tributados á la obra fecunda realizada por Niño en el Estado y que queda esteriorizada brillantemente.

Amigo,

Juan Arráiz.
Corresponsal.

De Cumaná, el 5 de diciembre de 1908.—Las 11 hs. a. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

El Primer Magistrado del Estado acaba de presentar ante la Asamblea Legislativa el Mensaje legal que informa los actos de su brillante Administración en Bermúdez. El acto revistió toda la solemnidad debida.

Hicieron compañía al Jefe del Estado los empleados dependientes del Ejecutivo, el poder judicial, los representantes de la Municipalidad del Distrito, y gran número de personalidades de la sociedad cumanesa; testimonio elocuente de las simpatías de que goza el digno Magistrado de esta Entidad Federal.

Me complazco en felicitar á usted, servidor insospechable de la Causa y distinguido amigo del Presidente Constitucional de la República.

Benigno Sucre Martínez.
Corresponsal.

De La Victoria, el 6 de diciembre de 1908.—Las 11 hs. 30 ms. a. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Con la pompa y solemnidad de estilo fué presentado ayer el Mensaje Presidencial á la Legislatura de Aragua. Tan luminoso documento, aplaudido sin descanso por numerosa concurrencia, pone de relieve la fecunda y patriótica labor del Presidente Bello, en su primer año de Gobierno.

Alvarez Delgado.
Corresponsal.

Despedida

Ha partido para la Capital del Estado Lara, donde presta sus inteligentes y decididos servicios á la Restauración, nuestro querido amigo y compañero el Doctor Juan Liscano.

Al despedirlo cariñosamente, plácenos ratificarle nuestros sinceros votos de felicidad.

Apachismo en La Guaira

Huyeron y se les persigue

Telégrafo Nacional.—De La Guaira, el 5 de diciembre de 1908.—Las 2 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Se introdujeron varios cacos en el almacén del señor Don Carlos Hellmund, y después de romper los escritorios, huyeron llevándose varias sumas de dinero.

La autoridad departamental persigue activamente los autores del robo.

Gonfalón.

El Inspector General

De regreso de Bolívar

Telégrafo Nacional.—De Carúpano, el 5 de diciembre de 1908.—Las 5 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Desde ayer tarde encuéntrase aquí, de regreso de Ciudad Bolívar, el apreciable amigo Don Juan Simoja Muré, Inspector General de Aduanas y Salinas de la República.

A. Luján Larrazábal.
Corresponsal.

DE LA ISLA SANGRIENTA

Haití revolucionario

Fusilamiento de un Ministro

Los intereses extranjeros

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

Port-au-Prince, noviembre 29.

Graves son las noticias recibidas de los progresos de la revolución; se asevera que los revolucionarios ocupan las poblaciones de Aux Cayes, Jeremie y Aquien, en las que se entregaron al saqueo. También se dice que el jefe de la revolución, General Simmon, hizo prisionero al Ministro de lo Interior y que lo mandó fusilar en el acto, así como que cayó en su poder la cañonera *Crayant* y que los rebeldes están muy bien armados.

Port-au-Prince, noviembre 29.

Los Ministros francés, inglés, alemán y americano acreditados ante el Gobierno haitiano han pedido á sus respectivos gobiernos el envío de buques de guerra para proteger los intereses extranjeros.

Luna Secretario PARA UNIRSE

Telégrafo Nacional.—De Charallave, el 4 de diciembre de 1908.—Las 9 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Por Resolución de hoy, de la Jefatura Civil, ha sido nombrado Secretario de aquel Despacho el apreciable joven Manuel Luna, hijo, en remplazo del Coronel Domingo A. Gil, que renunció el destino.

—Para unirse en matrimonio el señor Eduardo Lovera y la distinguida señorita Ana Isabel Ferrera, fórmase expediente de esponsales en el Juzgado de este Municipio.

C. Medina M.
Corresponsal.

Progresos de la "Lavandería Venezolana"

Las fiestas y las misas

DELGADO ENFERMO

Telégrafo Nacional.—De Los Teques, el 4 de diciembre de 1908.—Las 3 hs. 30 ms. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

El señor Agente de la Lavandería Venezolana, activa en esta ciudad los créditos cada día más crecientes de la nueva Empresa.

—La Sociedad «Hijas de María» prepara magnífica fiesta de la Inmaculada Concepción.

—Reina gran entusiasmo para las misas de Aguinaldo.

—Se encuentra en el lecho del dolor el señor Ramón Delgado.

José Oliva Stábile.
Corresponsal.

Ferrocarril del Táchira

REFORMA DE ESTATUTOS

Telégrafo Nacional.—De Maracaibo, el 4 de diciembre de 1908.—Las 2 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

El apreciable Doctor Federico Maph, Gerente del Ferrocarril del Táchira, convoca á los accionistas de la Compañía que representa, para una reunión el quince de enero próximo con objeto de reformar los estatutos de dicha compañía.

Aurelio Beroes.
Corresponsal.

El regreso de América

Manifestaciones sociales

Telégrafo Nacional.—De San Antonio del Táchira, el 5 de diciembre de 1908.—La 1 h. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Con sus hermanos los estimables jóvenes Enrique é Ignacio Matamoros, hijo, ha regresado de Táriba al seno de los suyos la apreciable señorita América, donde en los meses de estada fueron objetos de ingenuas atenciones. Todos ellos hijos de nuestro amigo General Ignacio Matamoros, cumplido caballero que desempeña á satisfacción general la Oficina telegráfica de esta ciudad.

Manuel S. Albornoz E.
Corresponsal.

NUESTRO EDITORIAL DEL 27

Repercusiones patrióticas

Telégrafo Nacional.—De Yaritagua, el 5 de diciembre de 1908.—Las 12 hs. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Ha causado muchísimo agrado á la ciudadanía de este Distrito la lectura de su editorial del 27 *La Obra Indestructible.*

Manuel Alvarez.
Corresponsal.

Santa Bárbara en Rubio

Con desbordante

Telégrafo Nacional.—De San Antonio del Táchira, el 4 de diciembre de 1908.—Las 7 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Hoy comenzaron con desbordante entusiasmo las tradicionales fiestas de Rubio con que dicha ciudad honra á su augusta patrona Santa Bárbara.

Para allá han partido nuestro digno Cura Párroco Presbítero Doctor L. A. Granados y joven Jorge Novoa.

Manuel F. Albornoz C.
Corresponsal.

El bote y la balandra

Se conservan perfectamente

Telégrafo Nacional.—De Caño Colorado, el 5 de diciembre de 1908.—Las 4 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Hoy fondeó en este puerto el bote nacional *Aurora*, procedente de Irapa.

Sale balandra *Irapeña* cargada para Cristóbal Colón.

A pesar de las abundantes lluvias las líneas telegráficas conservanse perfectamente debido á la constante actividad de los empleados del ramo.

Planas.
Corresponsal

HACIA EL INTERIOR

VIAJANTES COMERCIALES

Telégrafo Nacional.—De Guanare, el 4 de diciembre de 1908.—Las 4 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Hacia el interior de la pampa han pasado varios agentes de casas de comercio de Valencia y Barquisimeto, siendo favorecidos por el de esta plaza con compras de consideración.

Jesús Alvarado Núñez.
Corresponsal.

"María Armida" en Carúpano

CON SUS CORRESPONDIENTES BULTOS

Telégrafo Nacional.—De Carúpano, el 5 de diciembre de 1908.—Las 4 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Procedente de Puerto Cabello, fondeó goleta *María Armida*, conduciendo doscientos setentisiete bultos mercaderías con peso de 23 962 kilos y valor de 9 990 bolívares.

A. Luján Larrazábal.
Corresponsal.

LA CUESTION DE LOS BALKANES

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

Constantinopla, noviembre 24.

Está casi concluído el arreglo turco-búlgaro; pero con todo, el Gobierno no ha decidido darle forma definitiva hasta la reunión del Parlamento, bien que algunos Ministros son de opinión que se debe firmar el convenio con el carácter de *ad referendum*.

Al ser informado el Gran Visir Kamil Pachá que Rusia proyectaba la autonomía de Bosnia y Herzegovina bajo la soberanía del Sultán y el protectorado de las Potencias, declaró que sería la mejor solución para obligar así á Austria á retroceder en sus pretensiones de anexión.

Constantinopla, noviembre 25.

Se ha enviado á los Embajadores y Ministros turcos el programa de conferencia para que lo somentan á la consideración de las potencias. Los principales puntos en él contenidos son el estado jurídico de Bulgaria y la Rumelia, la cuestión de los tributos, la parte que corresponde de la deuda pública, el estado jurídico de Bosnia y Herzegovina, las compensaciones de Servia y Montenegro á Turquía, no los gastos de ésta, deseando sin embargo, para satisfacer á esos países y darles garantías de tranquilidad, introducir modificaciones en algunas capitulaciones, especialmente en la relativa á los correos extranjeros y los derechos de importación.

Belgrado, noviembre 25.

A los insurrectos montenegrinos los apoya el Austria para que inicien guerrillas en Bosnia y Herzegovina. A este efecto se han enviado del arsenal servio de Kraguyevatz gran cantidad de bombas y de dinamita.

El Austria está indignada contra este proceder de Servia y se prepara á tomar energicas medidas de represalia.

Roma, noviembre 26.

En una conferencia del Ministro italiano Tittoni con el servio Milovanovich, éste dijo que la anexión de Bosnia y Herzegovina constituía el principio de la expansión austriaca en los Balkanes, por lo que había que proceder activa y enérgicamente si es que se quería conjurar á tiempo el inmineote peligro.

Viena, noviembre 26.

Una banda de servios atravesó la frontera cerca de Zvornik, ocurriendo un encuentro con los austriacos que lograron rechazarla. Servios murieron 17 y austriacos 3, en la refriega.

Roma, noviembre 26.

De aquí partió con destino á Belgrado el Ministro Milovanovich para rendir informe al Rey y al Skuptschina del resultado de su misión á Londres, París y Roma á defender los intereses de Servia en la próxima conferencia para arreglar los asuntos balkánicos.

Del programa servio ha eliminado todos los puntos que no estén en armonía con los intereses de las Potencias en las cuales confía Servia, á saber: Rusia y Francia, naciones ambas que están resueltas á impedir los avances del Austria y de Alemania en los Balkanes; Gran Bretaña, que por ningún motivo permitirá que Alemania readquiera el prestigio de que gozaba en Turquía antes del advenimiento del partido de la juventud turca, é Italia, que á pesar de formar parte de la Triplice, se opone á la expansión del Austria en el Adriático.

Milovanovich regresará á Roma en el mes de enero.

El de los toretes condenado

Lirismo del Corresponsal

Telégrafo Nacional.—De Barcelona, el 4 de diciembre de 1908.—La 1 h. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

A seis meses veinte días de prisión fué sentenciado por el Juez 2º del segundo Circuito el reo de hurto Andrés Carvajal. Cuerpo del delito, tres toretes de Celestino Parejo.

La brillante luna y las audiciones del «Victor» en Tipitipitón atraen nuestras damas y caballeros á la plaza de Boyacá en estas «noches de plata» que diría Rubén Darío.

Malute.
Corresponsal.

8 y 18

FIESTAS Y NINGUN HOMICIDA

Telégrafo Nacional.—De Barcelona, el 5 de diciembre de 1908.—Las 5 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Está en circulación el programa de la festividad religiosa del ocho de diciembre.

Autorízanlo los funcionarios de la sociedad de la «Inmaculada Concepción», señoritas Adrián Baiz, Lares y Hernández Parés.

Números todos importantes.

Daré detalles.

—Magistrados Judiciales pasaron hoy visita de Ley á la cárcel del circuito á diez y ocho detenidos por delitos comunes.

Ningún homicida.

Malute.
Corresponsal.

Para el mal camino

Limpia y composición

Telégrafo Nacional.—De Maturín, el 5 de diciembre de 1908.—Las 5 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

La Junta de Fomento de este Distrito ha resuelto ayudar á la subalterna de Caño Colorado en la limpia y composición del camino que une á dicho puerto á esta ciudad, en cuya obra que es importante, cooperará espontáneamente el Jefe del Depósito de Guanoco Doctor Eliseo Vivas Pérez.

Al comenzarse trabajos, lo avisaré á usted.

E. Pérez Hernández.
Corresponsal.

Recetará gratis

La Sociedad del Corazón

Telégrafo Nacional.—De Ortiz, el 5 de diciembre de 1908.—Las 9 hs. 30 ms. a. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Procedente de Vallenilla encuéntrase en ésta el Doctor Medardo Medina, quien ha ofrecido recetar gratis á los pobres.

—Se instaló la Sociedad del Sagrado Corazón de Jesús.

Juan Marón Cabrera.
Corresponsal.

Tomó posesión

Nombró al escritor

Telégrafo Nacional.—De Cariaco, el 4 de diciembre de 1908.—Las 2 hs p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Ayer en la mañana llegó á esta población el General Juan Bta. Rosales, nombrado recientemente Jefe Civil de este Distrito en reemplazo del General Justo Acosta.

Ayer mismo tomó posesión de su puesto y nombró Secretario al inteligente escritor señor J. García Lozana.

P. Aguilar García.
Corresponsal

San Juan reformado

Comisión para La Boca

Telégrafo Nacional.—De Maracaibo, el 5 de diciembre de 1908.—Las 6 hs. p. m.

Señor Gumersindo Rivas, Director de EL CONSTITUCIONAL.

Anúnciase para mañana la bendición de las reformas con que ha sido embellecido el templo de San Juan de Dios.

La Comisión del Plano Militar partirá el lunes á la Boca de la Grita á continuar sus labores.

Aurelio Beroes.
Corresponsal.

No tembres, terra....

Pánico lusitano

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

Lisboa, noviembre 27.

Se han recibido noticias de haber ocurrido violentos terremotos en Alhandra, Villafranca y Arrunda, acompañados de desperfectos en las casas y de mucho pánico entre los moradores, pero sin víctimas.

ridad del Obispo tributa homenaje al diablo [5].

Tal es la gran doctrina que la Iglesia ha mantenida al través de los siglos, haciendo que los Obispos sean siempre reconocidos como las columnas que, con el Papa, sustentan la misma Iglesia, y sobre las cuales debe descansar todo este sagrado edificio.

«Los Obispos, en efecto,—dice el gloriosísimo Papa León XIII, [6] si bien no han llegado á lo más alto de la potestad pontifical, son, empero, verdaderos príncipes en la gerarquía eclesiástica: y teniendo á su cargo cada uno el gobierno de una Iglesia, son, por decirlo así, *Arquitectos principales....del edificio espiritual* [7] y tienen á los demás clérigos por colaboradores en su cargo y ejecutadores de sus deliberaciones. A este modo de ser de la Iglesia, que ningún hombre puede alterar, debe acomodarse el tenor de la vida y las acciones. Por lo cual, así como es necesario la unión de los Obispos, en el desempeño del episcopado con la Santa Sede, así conviene también que tanto los clérigos como los legos, vivan y obren muy en armonía con sus Obispos.

«Podrá, ciertamente, suceder que en las costumbres de los Prelados se halle algo menos digno de loa, y en su modo de sentir algo menos digno de aprobación; pero ningún particular debe de erigirse en juez, cuando Jesucristo Nuestro Señor confió ese oficio á sólo aquel á quien dió la supremacía, así de los corderos como de las ovejas. Tengan todos muy presente en la memoria aquella máxima sapientísima de San Gregorio Magno: *Deben ser avisados los súbditos que no juzguen temerariamente la vida de sus superiores, si acaso les vieren hacer algo digno de reprensión; no sea que al reprender el mal movidos de rectitud, empujados por el viento de la soberbia, se despeñen en más profundos males. Deben ser avisados que no cobren osadía contra sus Superiores por ver en ellos algunas faltas; mas que de tal manera han de juzgar las cosas que en ellos vieren malas, que, movidos del amor divino, no rehusen llevar el yugo de la reverencia debida. Por que no se debe poner la lengua en las acciones de los Superiores, aunque aparezcan dignos de justa reprensión.*» (8)

Y, finalmente, Pío X dice á los sacerdotes en su *Exhortación* «Resplandezcaen cada vez más en vosotros la reverencia y obediencia prometidas solemnemente á aquellos que el Espíritu Santo constituyó Rectores de la Iglesia.» Nosotros dejamos así asentada, tal como la Iglesia la proclama, la necesidad de la unión sincera y fiel del clero con su Obispo, para que se guarde el orden establecido por Jesucristo.

El proceder opuesto á esta doctrina trae necesariamente por resultado la división, los rencores, los apasionamientos contrarios al Espíritu de Dios, y el satánico esfuerzo por hacer girones la túnica inconsútil de Jesucristo: entonces el Obispo se ve deprimido, desautorizado; sus decisiones son mal interpretadas; de todo se toma pretexto para humillarle ante los fieles, se le deshonra en presencia de los seglares; se le quisiera anonadar. Pero entonces, lo que se cree va dirigido únicamente contra el carácter ó la conducta del Obispo; sirve á maravilla también para minar su autoridad, para desprestigiarla y hacerla despreciable ante el Clero y el pueblo. No comprenden los desgraciados que tales persecuciones emprenden contra sus Prelados, que la deshonra del Pastor es deshonra de las ovejas; que sobre ellos mismos cae el abatimiento y deshonor que procuran al Obispo; y que se realiza al fin, con vergüenza de todos y á la vista de los enemigos que nos contemplan, lo que dijo el Espíritu Santo: *El Padre deshonrado es también deshonra de su hijo* [9].

Aparte Dios de nuestra Iglesia tan tremenda calamidad!

UNIÓN FRATERNAL ENTRE LOS MIEMBROS DEL CLERO

De la unión sobrenatural practicada por motivos de fé con el Obispo, fluye dulce y vigorosa la unión fraternal entre los eclesiásticos, unión que hace al Clero terrible, como un ejército ordenado en batalla frente á los hijos de Satanás; ya lo ha dicho el Espíritu Santo: *Frater qui adjuvatur á fratre quasi civitas firma.* (10) Qué espectáculo tan admirable ofrece hoy á la Iglesia y al mundo, bajo este respecto, el clero de Francia unido con sus Obispos, y aquél y estos unidos con el Papa, en vínculo tan estrecho y tan firme, que ha hecho vacilar y retroceder el empuje poderoso del perseguidor! Altísimo ejemplo que está dando y dará para el porvenir preciosos resultados en toda la Iglesia!

El Padre Santo nos habla de esta unión fraternal, dándonos de ella fórmula perfecta con estas palabras: «Tenemos que recomendaros de corazón, que haya una unión más estrecha de los sacerdotes entre sí, propia de hermanos, la cual esté fortalecida y moderada por la autoridad episcopal.» De manera que pensar en una unión, cuyo principio, fuente y vínculo visibles no sea el Obispo, es trastornar el designio de Dios en la obra de su Iglesia, y hacer que aparte sus miradas de un Clero que no ha sabido comprenderlo.

Pero ¿cuál es el vínculo invisible, pero real y sustancial de esta unión fraternal de los eclesiásticos, entre sí y con su Obispo? El vínculo no es otro que el que Dios mismo ha puesto y que jamás podrá ser sustituído: Jesucristo Nuestro Señor. He aquí esta doctrina de la Caridad y de la unión fraternal, tal como salió de sus divinos labios, y que forma la única felicidad posible y duradera de este mundo: *Este es mi precepto*, decía á sus discípulos, *mi mandato especial que os améis los unos á los otros como Yo os he amado.* (11) Y en otra ocasión: *En esto conocerán todos que sois mis discípulos si os amáreis mutuamente.* (12) Y en su última sublime oración á Su Padre le decía, refiriéndose también á sus discípulos: *Te ruego, Padre mío, que así como Tú estás en mí y yo en tí; así también ellos sean una sola cosa en nosotros* (13) Para que esto se lograse les decía además: *Permaneced en mí y yo en vosotros:* (14) porque sólo de esa manera podrían cumplir sus mandatos.

Tal es, Venerables Sacerdotes, la forma y el espíritu de la unión sacerdotal. Nosotros oímos los lamentos de los fieles y aun de muchos sacerdotes, por cierta división que se nota en nuestro clero: los que la fomentan suelen quejarse también; pero no se advierte que hay desorientación y extravíos en las ideas, y que por tanto, no se puede de esa manera encontrar el camino recto para el bien que se busca. El único terreno firme para una unión estable y salvadora es éste, que Jesucristo nos muestra: la unión sobrenatural con El y por El; en el amor á sus intereses, en la plena concordia con el Pastor: fuera de ese terreno y de ese espíritu, no es unión lo que hay, sino círculos, parcialidades, egoísmos, siendo en este caso las víctimas los que desean y procuran en medio de penas y dificultades encontrar la senda recta del servicio de Dios y de la Iglesia. Los sacerdotes que se desvían de la enseñanza que dejamos expuesta con la palabra de Jesucristo y la del Papa, tienen que caer en las garras de la discordia, convirtiéndose en azote de la Iglesia á que pertenecen, y prestando á los enemigos de Dios con su conducta el más valioso apoyo. ¿Estamos trazando algo de lo que pasa entre nosotros? Quiera Dios que la expresión de nuestras palabras sea de mayor viveza que la realidad de las cosas!

Escuchemos una vez más sobre punto tan importante la voz de Pío X: «Brillen en todos vosotros, nos dice, la caridad que no busca el bien propio, para que dominados los estímulos de la contienda envidiosa de la anhelante ambición, que trastorna al hombre, todos vuestros afanes conspiren en fraterna emulación á la mayor gloria de Dios».

No hay otro camino, Venerables Sacerdotes, no hay otro espíritu ni otro impulso para llegar á la deseada unión: somos de Jesucristo y sólo en Jesucristo y en sus enseñanzas podremos encontrar los bienes que apetecemos.

Tiemblen los fautores de disenciones, recordando estas palabras de nuestros Libros Santos: *Hay seis cosas que aborrece el Señor y la séptima la detesta su alma sobre todas:* ¿cuál es esta séptima? *Qui seminat inter fratres, discordias!*

LA COOPERACION DEL CLERO EN EL SERVICIO DE LA IGLESIA

Un Obispo que puede contar con su Clero, unido á él para las obras de Dios, y cuyos miembros viven también fraternalmente unidos entre sí, está en disposición de emprenderlo todo, de hacerle frente á las mayores dificultades, y levantar su Iglesia á una altura y á una grandeza que la hagan desplegar todas sus fuerzas morales y entonar un canto permanente de triunfo al Señor que la vivifica y proteje. Tal ha sido nuestra aspiración, Venerables Sacerdotes, desde el principio de nuestro pontificado: el dolor por la ruina moral y material de nuestra Iglesia tortura nuestro corazón, y el deseo de llegar á una reparación y á una reconstrucción positiva, bajo el impulso del divino Espíritu y confortado por nuestro Clero, nos devora y consume. Son grandes nuestras esperanzas en Dios, pero á veces el peso de las tribulaciones y las sombras de la tristeza quieren hacernos vacilar. Verdaderamente que la empresa no es para nuestra pequeñez y debilidad, sino para servidores de Dios, cuyo poderoso aliento levante las ruinas, vivifique las almas, encienda los corazones. Pero ¿quién sabe? los instrumentos más despreciables son los que Dios escoje con frecuencia para obtener mayores éxitos; y bien puede concedernos lo que él mismo, sin duda, pone en nuestra alma.

Si desarrolláis en vosotros la vida sobrenatural, todo vendrá con abundancia y magnífico, porque tratamos con un Dios, que con lo ilimitado de su piedad, va mucho más allá de los méritos y de la oración de los que le suplican. Pongamos en El nuestra esperanza, que no habrá de quedar defraudada.

En esta materia, de vuestra cooperación á las obras que perteneceu al servicio de Dios, debo hablaros una vez más del Seminario, cuyo sostenimiento llegaría á ser imposible sin la cooperación que corresponde al Clero y que nosotros hemos reglamentado. ¡Cuán difícil se presenta entre nosotros la obra del Seminario! ¡Cómo se desconoce su importancia soberana, y que sin ella el hundimiento de la Iglesia con un Clero sin educación y sin espíritu es inevitable! ¿Quiénes son los que están convencidos de que el Seminario ocupa el primer puesto en la vida de una Diócesis, y que el auxilio que se le preste es lo más grande que se puede hacer en el servicio de Dios? Ah! cómo se ve claramente que nuestras tradiciones religiosas casi no se han concretado sino á hacer fiestas, á gastar cantidades exhorbitantes en solemnidades patronales y otras de este género, sin que se haya pensado nunca en separar algo de esas fastuosas erogaciones para el auxilio de obras que salven las almas y mucho menos para el auxilio del Seminario. Por eso nos morimos; y las verdaderas fuerzas vitales de una Iglesia languidecen entre nosotros y se extinguen.

¿Cómo hacer que se comprenda lo contrario, y que vale más no hacer tantas fiestas y aplicar las pocas fuerzas que nos queden á salvar la niñez, á instruir la juventud, á formar una generación que haya de ser menos desgraciada que la nuestra, y por sobre todo esto, á formar buenos sacerdotes en Seminarios bien organizados? La falta de unión y el individualismo en el Clero está abriendo cada vez más este vacío en los intereses religiosos de nuestra Patria.

Debemos hacer justicia á todos los párrocos y demás sacerdotes que nos ayudan en la obra del Seminario; pero tenemos que estar sintiendo constantemente la pena que nos causa la negligencia, la poca atención en este punto de importancia suprema, y aun la negativa rebelde de algunos. No es la pobreza de las parroquias la que produce este mal, sino la poca voluntad. Tenemos que decir, aunque nos duela por nosotros mismos, que el clero parroquial extranjero es de lo más cumplido para la contribución del Seminario, cualquiera que sea la mayor ó menor importancia de las parroquias que ocupa, dando así á todos espléndida prueba de que cuando hay interés en cumplir con el deber, se encuentran los recursos. Qué! ¿no puede el párroco organizar en su parroquia una pequeña contribución mensual para atender á las exigencias del Seminario? Jamás lo podremos creer. Bueno es que se sepa que se gastan en él seiscientos pesos en cada mes y con delicada administración.

Es verdad que también hay sacerdotes que se ocupan en desacreditar la obra del Seminario y hacer odiosa la contribución que para él se exige . . procedimiento á todas luces criminal, que no necesita ser combatido sino mostrado, para que inspire horror.

La obra del *Boletín Eclesiástico* está sufriendo también, porque falta el pago oportuno de la suscrición por parte de muchos: quién ha de creer que en este momento se deben más de cuatrocientos bolivares de suscriciones al *Boletín*, siendo la suscrición de un bolívar mensual!

Y la *Junta de Bienes Eclesiásticos*, tan indispensable para la administración de la Diócesis, y que no goza de sueldo alguno, no recibe de muchos los exiguos derechos que hemos decretado á su favor, y los cuales aún pagados puntualmente, no representarían la compensación del trabajo penoso de examinar cuentas y comprobantes.

Lo repetimos, lo que necesitamos es la unión en Jesucristo, la buena voluntad para su santo servicio y el servicio de su Iglesia, porque es así como todos los trabajos se facilitan y los sacrificios se hacen gratos al corazón.

ULTIMAS PALABRAS

Terminamos, Venerables Sacerdotes, esta instrucción nuestra, en la cual hemos comentado la del Padre Santo aplicándola á nuestras necesidades. Dejamos cumplido un gran deber: hemos dicho cuanto era necesario decir en vista de los desastres espirituales que acá y allá se muestran en nuestro Clero: sentimos el consuelo y la paz del que ha aligerado una carga que gravitaba duramente sobre sus hombros: esta carga era para nosotros la necesidad de señalar los pecados que minan nuestra Iglesia y debilitan las fuerzas del sacerdocio. A Dios Nuestro Señor corresponde bendecir el esfuerzo, según su divina voluntad y su altísima misericordia.

Nosotros prevemos muy bien que si la *Exhortación* del Padre Santo puede haber encontrado indiferencia en algunos, la nuestra puede suscitar oposiciones malignas que debiliten sus efectos. El Señor, sin embargo, lo ve todo y penetra en lo más profundo de los corazones.

No es difícil que nuestras palabras tropieceu con el endurecimiento y la ceguedad, que es el juicio más formidable que Dios ejerce, aún desde este mundo, sobre el sacerdote prevaricador: lo hemos pensado también, y nuestra oración ante el Señor ha sido intensa y prolongada, para que penetre con su luz tales tinieblas, y que allí donde haya abundado el pecado, abunde su gracia salvadora. Muchos días antes de escribir esta instrucción, desconfiando de nuestras proplas miserias, estuvimos pidiendo al Señor que ella fuera hecha en la santidad de su divino Espíritu y en la caridad de su santísimo Corazón; concédanos El mismo el haberlo logrado; y que la Virgen Inmaculada, Reina del Clero, se digne también apoyarla con su bendición maternal.

† JUAN BAUTISTA.
Arzobispo de Caracas.

| 5 | Epístola ad Smyrnenses.
| 6 | Encíclica *Sapientiae cristianae.*
| 7 | S Tlom. Quodlid, 1. art. XIV
| 8 | Reg. Pastor. P. III. cap. IV.
| 9 | Encíclica III, 13.
| 10 | Prov. XVIII, 19.
| 11 | S Joan XIII. 34.
| 12 | S Joan. XIII, 35.
| 13 | S. Joan. XVII. 21.
| 14 | S. Joan. XV, 4.

El agente y el de paso

Fondo y lluvia

Telégrafo Nacional.—De Caño Colorado, el 4 de diciembre de 1908.—La 1. h p.m. *Señor Gumersindo Rivas, Director de* EL CONSTITUCIONAL.

Acaba de llegar á este puerto el señor Luze Stonte, Agente de los vapores de Compañía de Asfalto, y General Juan Guerera, que sigue para ésa. Hoy dió fondo en este puerto bote *Panchita*, procedente de Cristóbal Colón. Hace tres días llueve sin cesar.

S Planas Torres P.
Corresponsal.

Pérdida de un vapor japonés

No se escapó nadie

Calograma vía Curazao, servicio de EL CONSTITUCIONAL

Kobe, Japón, diciembre 3.

El vapor japonés *Ginseimaru* se perdió completamente cerca de Wei-Hai-Wei, sin que nadie haya podido escapar.

Los hermanos eslavos

Lazos de raza

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

San Petersburgo, noviembre 26.

Se le ha dado mucha importancia á una gran reunión á que asistieron como 200 intelectuales para hacer una demostración eslavófila en la que se aplaudió con mucho entusiasmo el discurso del conde Bobrinsky sobre los lazos que unen á las razas, principalmente á la eslava, que nunca permitirá la desligación final de los bosnios que el Austria se propone llevar á cabo. Concluyó diciendo que no estaba lejano el día de la inteligencia de los rusos con los polacos, bajo la bandera eslava como señal de reconciliación.

La puntería de los yanquis

El clou de los records

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

San Diego, noviembre 28.

A ser ciertas las noticias que se tienen de Bahía Magdalena, la Escuadra del Pacífico está batiendo todos los anteriores records en los ejercicios de tiro al blanco. De las cruceros *Tennessee*, *Pennsylvania* y *Colorado* se dice que en los ejercicios nocturnos con los cañones de 3 pulgadas no ha habido ahora en el mundo artilleros que hayan aventajado á los suyos.

Mundo hípico

Fallecimiento de un sportman

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

Jerez, noviembre 28.

Ha muerto don Guillermo Garvey, *sportman* hípico que asombró al mundo con sus soberbios caballos de carrera. Calúlase en treinticuatro millones de pesetas la fortuna que dejó, en mayor parte ganada en los hipódromos europeos. Al entierro asistió toda la ciudad.

El nuevo Presidente de Cuba

Su futuro Gabinete

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

Habana, noviembre 25.

El Presidente electo Gómez ha recibido del Presidente Roosevelt un telegrama en que lo felicita por su elección y le dice que las votaciones populares en Cuba habían demostrado la decidida seriedad con la cual los cubanos se preparan á reasumir el gobierno de su patria, libre é independiente.

Según se asegura en los círculos políticos liberales que deben saberlo, el Gabinete del General Gómez lo compondrán las siguientes personas.

Interior, Eusebio Hernández; Justicia, Pelayo García, Relaciones Exteriores, Justo García Vélez; Hacienda, Marcelino Díaz Villegas; Instrucción Pública Ramón Eza; y Salud Pública, Nicolás Alberti. No se conoce aún quiénes ocuparán las carteras de Obras Públicas y Agricultura.

DESDE MACUTO

Abro mi crónica de hoy sintiendo por doquier las mariposas invisibles que revolotean en este pintoresco Balneario, como si desearan libar las dulzuras del amor en los cálices de oro de ese bello manojo de flores, compuesto por Emilia Consuelo Poleo Sánchez, Conchita, María Luisa, Juanita, Mercedes y Cecilia Izagulrre, Josefina Rodríguez, Lola Willet, María Luisa Santana Llamozas, Encarnación Osío, María Cristina Jiménez, Magdalena Espinoza, Elisa Carías, Lola Villanueva, María Cristina, Ana Teresa, Ellsa, Elvira, Virginia, Margarita y María de Méndez Ruiz, Concepción Yanes, Pepita Cala, María de Lourdes Gadea, Luisa Márquez, Micaela Brito, Teresa Guevara, Isabel, Margarita, Ana Teresa y Rosa Amelia Sucre García, Alejandrina Pérez, María Acosta Ortiz, Ana Teresa, Berta, Margarita y Cristina Gómez Brett, María Luisa Mujica Arriens, Belén Poleo, Ana Teresa Kurz Blasco, Trinidad Betancourt, Petrica Dubois, Julleta y Elena Yanes, Margot Ana Luisa Travieso, Eudella Lander, María Teresa y Mercedes Carías, Margarita Travieso, Luisa Emilia y Sola Piñango.

Ellas, como todas las plantas besadas y acariciadas por el sol, también al entreabrir sus pétalos de seda (rosados labios de sus bocas de gloria) perfuman las florestas, y embalsaman la brisa liviana y pasajera que les rima dulces cuitas al pasar junto á ellas.

Ellas, en las horas más tristes de la vida, en que cada uno de los mortales sueña con un calvario de dolores extienden en los aires el albo pabellón de su virtud que fulgura como un simbólico pendón de gloria.

En ellas resplandece la belleza, y nace la honestidad, cual una flor que naclera para exparcir aromas y besar los dardos ctoñales, sin caer heridas por las zaetas del hastío.

Por eso es que Macuto, el regio pueblecito, hoy está cual un palacio de hadas, sin tristezas, y con el aroma de las mejores flores que no han sentido en sus cálices de oro la horribles torturas del martirio.

Salve á tí ¡oh bello y regio florestal del suelo mío, salve!

*

Simpática por demás fué la manifestación de recuerdo con que los muchos amigos de EL CONSTITUCIONAL celebraron su noveno aniversario.

Yo, á quien por suerte tocó recibir las demostraciones de mucho aprecio para con nuestro Director y su obra de lealtad, envío mil gracias y mi mejor reconocimiento para todos.

*

Verdaderamente que la ociosidad es reina y gran señora de todos los vicios habidos y por haber y llega á veces á tal situación que anarquiza los ánimos como mejor le cuadre á su voluntad sin costarle nada las consecuencias que de esta ó aquella resultaren.

Lo digo, á propósito de una especie de anarquía que en el Balneario de Macuto hizo morir cuasi al nacer, la idea de inaugurar una serie de diversiones populares que varios caballeros preparaban graciosamente en honor al bello sexo aquí de temporada.

Que fuera por ganas de permanecer en una densa melancolía, es cosa que yo no sé, ni quiero averiguar, pero casi me atrevo á sostener que cuando los *hombres* (porque gastan pantalones) se acostumbran á disociar en todas las esferas, es un gran problema resolver un punto que llegue á su conocimiento aunque para ello no se les haya pedido previamente ni siquiera una de sus más insignificantes opiniones.

De manera pues, que si por las causas anotadas la juerguecilla no tiene efecto el domingo, como se anunció, recientemente, no me culpen á mí (como dijo el poeta) pues tengo para todas las empresas de la vida una cantidad inagotable de buena voluntad y hasta de euergias, ¿entiendes?, energías y fuerza.

*

El General Moros, el querido de todos los habitantes del Departamento Vargas ha tenido un rasgo más de filantropía para con las damas que por órgano mío y desde esta misma sección, le pidieron las retretas dominicales en la Plaza Vargas. Las retretas eu cuestión serán inauguradas el próximo domingo en la noche, en que si yo fuera portero del cielo le daría un taburetico á Moros y lo colocaría al lado de San Casimiro, en el propio palacio del Señor Jesucristo.

Por eso se dice y con sobrada razón, *Mucha vista, que hay Moros en las costas!*

*

Ultimamente llegaron á este Balneario y en calidad de temporadistas las familias del Doctor Bastardo, las familias del Doctor Pablo Acosta Ortiz, las familias del Doctor Germán Jiménez, y del Doctor Brito González, y se esperan muchos más.

*

Un caso verdaderamente alarmante tenemos hoy que registrar en la población de Maiquetía.

Resulta que un ciudadano de nombre Carlos Estrada, amaneció en la Plaza Lourdes, atado por los dedos de las manos y de los pies y con un pañuelo colocado en la boca, que le impedía pedir socorro en aquella hora, en que tres sujetos apaches le apresaron para deshacerle de cincuenta pesos que en sus bolsillos llevaba y darle unos cuantos golpes de palos por el cuerpo.

La autoridad, que le encontró en tal situación, abrió inmediatamente las averiguaciones del caso, sin que á esta hora haya dado con los autores del criminal atentado.

Pero esto no me causa ninguna extrañeza, porque recuerdo perfectamente que en días no muy lejanos tres sujetos se emboscaron en el camino del Lazareto de Cabo Blanco y embozados hasta los ojos con un saco de henequén le infirieron heridas con machete al hombre que lleva las raciones para el Lazareto, y si el pobre transeúnte no se hubiera parado ante sus asaltantes le hubieran quitado la vida por despojarle de una miseria que era cuanto llevaba en el bolso.

Ahora bien, la autoridad parroquial que se ocupa en las averiguaciones del caso debe tomar serias medidas con el fin de poner cese á lo que viene sucediendo esa parroquia y que puede dar lugar á otros casos mayores.

*

Un sujeto á quien se debe estar muy permitido el derecho de la improvisación se descolgó en la [illegible] plaza el martes por la noche, con el siguiente improntus:

Si Macuto no es el suelo
que semeja el Paraíso,
decidme ¿quién es *Consuelo?*
ese pedazo de cielo
á quien miro con hechizo?

Y yo aseguro con toda la imparcialidad de este pobrecillo corazón que no ha sentido jamás ninguna pasión amorosa; ese pedazo de *Consuelo* que derrama en las aristocracias de sus rítmicos andares una música divinamente bella, nació y coloreó bajo las perfumadas diamelas de algún florestal enamorado, y es por ello que le cantan los poetas, y el mar, el viejo mar, en sus constantes besos con la playa le riza la blanquísima estela de sus blancas espumas y la deja una música muy exótica y muy bella.

Salve á tí, oh consuelo de los que saben rendirle su homenaje á tu hermosura.

*

Si se tiene en cuenta lo grande que es el dolor del que padece de cualquiera enfermedad, francamente que el andamio conocido con el nombre de Teatro de La Guaira es lo más irrespetuoso que puede haber en el extenso campo de la vida, pues el dicho *Teatro* está colocado contiguo al Hospital de San Juan de Dios, y quién sabe cuán grandes serán los padecimientos de aquellos menesterosos allí recluídos, en esas horas en que las muchedumbres le baten palmas al artista cual, que se presenta ante el público deseoso de arrancar con sus esfuerzos una gran cantidad de ovaciones, monedas y aplausos.

Distanciar ambos edificios equivale á librar los habitantes del Departamento Vargas de una terrible epidemia, dado el caso que el Hospital se halla situado en el corazón de la ciudad.

*

En estos últimos días las furias del mar han llegado á tal extremo, que es perfectamente malo el estado en que se hayan los baños de mar de este precioso Balneario.

Pocas, muy pocas son las partes que tiene en buen estado y con la menor dificultad desapareceran, si no se les pone el pronto y eficaz remedio que reclaman.

Nada más ocurre.

Que Dios sea con nosotros en el Paraíso, es todo cuanto deseo.

Gonfalón.

El regreso de los estudiantes

Desórdenes sangrientos

Calograma vía inglesa, servicio de EL CONSTITUCIONAL

Lisboa, noviembre 28.

En ocasión de regresar á Coimbra los estudiantes que con motivo de la ida del rey Manuel á Oporto se habían dirigido allí; se suscitaron graves desórdenes, de los que resultaron heridos varios estudiantes. La policía tuvo que hacer grandes esfuerzos para restablecer el orden.

El éxodo de los españoles

Emigración de un pueblo íntegro

Hasta el Cura!

CALOGRAMA VIA INGLESA, SERVICIO DE "EL CONSTITUCIONAL"

Cádiz, diciembre 1º

El pueblo de la costa, Chipiona, está dispuesto á emigrar íntegramente. Se le ha pedido al Presidente de la Argentina designe un sitio en esa nación para una colonia, y dos mil pasajes gratis, inclusive sendos para el Cura, el médico y los maestros.

El matrimonio del Duque

Real desacuerdo

Calograma vía inglesa, servicio de "El Constitucional"

Nueva York, noviembre 26.

El *Sun* publica un despacho de Roma, del Duque de los Abruzzos, relativo á su compromiso con la señorita Elkins, que es probable sea negado oficialmente esta noche ó mañana, por no estar de acuerdo con él ni el Rey ni la familia real italiana.

Society. It is a good work which you have fostered in this county.

"By the way, I returned from a canvassing trip Friday just in time to escape the worst snowstorm and blizzard of the winter. The thermometer was only two degrees above zero."

• •

A POOR Irishman came to his priest and asked permission to read the Bible.

"But," said the priest, "the Bible is for priests, and not for other people."

"Is that so?" answered he. "But I have read in the Bible, 'Thou shalt teach it to thy children'; and priests have no children."

"But, Michael," said the priest, "you cannot understand the Bible. It is not written for people like you."

"Ah, your reverence, if I cannot understand it, it will do me no harm, and what I do understand of it does me a great deal of good."

"Listen, Michael," said the priest; "you must go to church, and the church will instruct you; the church will give you the pure milk of God's Word."

"But where does the church get the milk of the Word if not out of the Bible? Ah, your reverence, pardon me, but I would rather have the cow myself."—*Exchange.*

• • •

A Roman Catholic Defense of Bible Circulation

NO more marked result of Bible distribution can be seen than the changed attitude toward the Bible itself on the part of a Roman Catholic ecclesiastic. In Brazil particularly this is manifest. In May, 1905, a Roman Catholic priest in Rio published a translation of the Gospel and Acts into Portuguese, with notes and illustrations, and accompanied it with an explanatory pamphlet, of which Mr. Tucker has sent us a translation. We make some extracts from this translation.

They are written, as will be seen, from a Roman Catholic standpoint, but we are glad to recognize the disposition to insist upon the circulation and reading of the Scriptures by the people.

To the faithful of the Holy Cross I offer and dedicate this new version of the Holy Gospels in Portuguese, in the hope that the reading of them may become familiar to all.

Besides the very great advantages that such reading brings to Christians, it has the special opportunity of serving at times to stop the mouths of treacherous slanderers of the Holy Church, who accuse her of dispensing with and even prohibiting the Holy Scriptures to the Catholics.

The Bible! the Bible! the Bible! Long live the Bible!

cry out in a loud voice and shout out our brethren called Evangelicals, who wish to evangelize, convert, and save us. Long live the Bible! we also exclaim, and so said our Catholic forefathers, without such noise, fifteen centuries before the pretended reformers fled from the Church, which is the depository of the Holy Books.

I do not say that among the perhaps thousand Protestant sects who revolted against the authority of St. Peter, against whom they protest, there are not a few who no longer concern themselves with the Holy Scriptures.

Long live the Bible, yes, but long live the *Bible only*, they add. Halt there. Let us go to the tenets.

The Bible, yes. It has 72 books in the Old and New Testaments—45 in the one and 27 in the other. This is a fountain of Christian doctrine.

The Holy Tridentine Council, in the hall of its meetings, placed above the altar the Holy Books, and declared anathema whoever should deny faith in any part of this code of our faith.

In another place it enthroned the "Theological Résumé" of St. Thomas, as the symbol and admirable compendium of the Traditions. Behold the second source of revelation by which God has been pleased to direct our steps to heaven.

Happy indeed the Christian, the Brazilian, home that possesses this admirable master of salvation. Would that rapidly the 25,000 copies already distributed through Brazil might reach 100,000. Another 10,000 are being prepared to supply as far as possible the almost complete and general lack of religious instruction among a people so naturally and sincerely religious.

But these extracts from the Holy Books are but crumbs from the same. With those scanty and mutilated fragments the Christian does not know the Christian's Book. From this disuse of the sacred writings results the ignorance concerning Jesus Christ our Lord. The Holy Gospels show him to us, Jesus Christ, the Master, and by excellence of the lesson. "For I determined not to know anything

among you save Jesus Christ," writes St. Paul to the Corinthians. Where then shall we learn of Jesus Christ, the essential, incomparable, and necessary knowledge, better than in the Gospel? In it in some manner our Redeemer re-lives, his birth, his twofold nature, human and divine, his admirable life, his discourses, his miracles, his passion, his death, his resurrection, his ascension, his promises —in a word, he himself.

This enormous lack in the Christian education of so many of the baptized certainly is not desired by the Holy Church, our Mother, who by every means, the mass, ceremonies of the sacraments, varied sermons, offers us only one food, recommends to us the excessively substantial bread, the Word of God.

In an evil hour the enemies wish to accuse her of hiding the light, of withdrawing it from the faithful. As a most perfect mother, as an experienced teacher, she scarcely warns her sons against the adulterations, so many times proven, of the texts of this book, when not guaranteed by her with the approval of the bishops.

With this wise reservation and declaration, the Catholic Church to-day more than ever promotes the diffusion of the Holy Books. In Rome the Society of St. Geronimo, in Paris the "Bonne Presse," and others distribute with wonderful zeal hundreds of thousands of copies of the Holy Gospels.

There are repeated Catholic congresses of the Gospels, where men of high learning and merit study the most practical methods of increasing day by day the Book in Catholic homes. A brief report of the first of these congresses (1902) says that of the Gospels only from the "Bonne Presse" there were distributed 484,000.

For these reasons I could not rest until I could offer to our good Brazilian people a translation of the Portuguese of this same really luxurious and respectable edition, with such beautiful typographical work as to attract the eye, especially with the numerous, most eloquent pictures of the celebrated collection of the priest, Natalis, S. J., 1595, which present vividly the most touching scenes of the simple Gospel narrative.

CARPACCIO'S "JEROME WORKING ON THE VULGATE VERSION"

God grant that the Holy Book may at once become popular among us. It is of moment that it should be found in every Brazilian home, respectfully placed alongside of their devout images that the poor and the rich venerate until to-day; and so they will worship them while they are not confused by the zealous, otherwise bold sectarians who treat us as idolaters, as if we should worship stones or metals or any other being whatever save God only, the Creator and Lord, infinitely superior to all creatures.

It is a hard thing to be called an idolater—that is the most abject and stupid among men—and that by foreigners in our house.

Let every faithful one then endeavor to procure a copy of the Holy Gospels, and promote by all means in his power the diffusion of them among his relatives, friends, and acquaintances, until every home may have one of its own.

It is necessary to see in it (the Book) the most notable relic of the God-man, more precious in a certain way than the instruments of his sacred passion. It is his Word. He that lives, and, so to speak, speaks "*defunctus loquitus.*" Dead he is not, but risen, and lives perpetually in the Holy Eucharist personally and substantially, and in the Gospels by his Word, the Word, always speaking.

It is necessary then to keep this relic with the same or greater respect than the others, covering the volume with a binding more or less rich and keeping it in an oratory or in another becoming place.

The reading, practiced and repeated every day, will produce in us a rapid transformation. Our piety and devotion will be substantial if they have for their constant object to better know, admire, and love God, our Lord Jesus Christ.

• • •

The Entrance of Thy Word Giveth Light

WE frequently print in these columns illustrations from foreign lands as to the influence of the reading of the Scriptures upon those whose minds and hearts have been incompletely nurtured by the religious systems under which they have grown up. This accumulation of evidence as to the vital power of the Bible is wonderful and overwhelming. The story, however, is not one confined to foreign lands by any means, or to the darker forms of pagan unbelief. The experiences occur in our own country and among those who have had many opportunities of religious education.

The Rev. Dr. Samuel McGerald has recently published a little volume, entitled "The True Faith and How I Found It." His story of his early training in Ireland, in a home where two of his kinsmen were earnest priests, and the coming of the whole family to this country and the influence of a godly employer upon his life, are told most entertainingly in chapters which we have not room to quote. The selection which we present shows how he came to read the Scriptures and the wonderful influence they had upon his soul. Dr. McGerald is well known as a successful and devout preacher in the Methodist Episcopal Church, and this testimony will be read with singular pleasure by those who know him and will be helpful to many others.

It was in September I went to work for my new employer. In the progress of the daily conversations we had on the subject of religion our interest in each other seemed to increase, and the desire to aid each other was mutual. While he was endeavoring in every possible way to interest me in the reading of the Bible, I was equally interested and zealous in trying to convince him of the error of his ways and lead him into the true fold. His noble, sympathetic nature, and the intensely practical and common-sense character of his religion won my confidence. I had no doubt of his sincerity, but that would not save him. As there was no salvation out of the true Church it became my duty to do my utmost to win his soul. Finally the hope sprang up in my heart that I might be the means of his salvation. Consequently I went home and told mother of my self-appointed mission. She saw my faith and zeal, and instead of checking me in my ardent hopes she encouraged me in my first effort to propagate the faith, and did all in her power from time to time to help me in my hold undertaking.

As I thought the matter over, however, I saw that I must be able to meet him on his own ground. By this time I had discovered that he had no special reverence for my catechism. He would not accept the statements that it contained in lieu of Holy Scripture. I was at first surprised at that, as I had been taught from infancy that the catechism took the precedence of the Bible. The Bible could be understood by the laity only as explained or interpreted by the Church, and the catechism is that interpretation. And, therefore, it is practically of higher authority, and should be read and observed by the laity in preference to the Scriptures. But as my friend whom I was trying to convert would not accept the catechism in proof of the doctrines and the faith I held, I saw I must bring forth Scripture proof to offset his arguments. To do that I must read the Bible. *That was the motive that led me to read it.* The book lay on the bench.

I did not stop to inquire which version it was, whether "Douay" or "King James." It was the first copy of the Bible I had ever seen. Up to this time I had not ventured to open it to read it. But now my desire was so strong to confute the errors of this good but misguided man and win him to the true faith, I began to read the wonderful book.

Had I been as well informed then as I was afterward in regard to the teaching of the Church in reference to the reading of the Bible, especially the Protestant version, I would not have ventured on such a hazardous experiment.

Notwithstanding the fact that there have been issued from time to time authoritative decrees by popes and councils against the indiscriminate reading of the Scriptures, yet there is great diversity of opinion among members of the Church of Rome respecting this subject. Some are for the promiscuous reading of them, some are not. Some would give them without note or comment, others would not. Thus we perceive great variety of sentiment exists among Catholics; but in general they either entirely discountenance the reading of Scripture by the laity, or they so limit its exercise as to come nearly to an entire prohibition. While I had been counseled by my priests not to read the Bible, having been told by them that it was a dangerous book for the laity to read, I never yet heard a priest in public or private advise the reading even of the Catholic version, with notes and comments. Time and again have the priests quoted to me Peter's words in regard to Paul, where he says: "Even as our beloved brother Paul according to the wisdom given unto him hath written; as also in all his epistles, speaking in them of these things, in which are some hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." They never, however, would quote what Peter says in the following sentence: "But grow in the knowledge of our Lord and Saviour Jesus Christ." And in another place Peter tells us how we are to grow: "As new-born babes, desire the *sincere milk of the word*, that ye may grow thereby." This same apostle, whom the Church of Rome claims was the first pope, teaches plainly that the new birth, which Jesus says we must experience before we can enter the kingdom of God, is the result of the implanting of the incorruptible seed, *the Word of God*, which liveth and abideth forever. But how can the Word be in our hearts for the Spirit to act upon unless we read it or hear it? And Paul commends Timothy that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation.

Moved by the pious motive to do good, and led by the Spirit of Truth Himself, I opened the old Book for light. I was strong in the faith. My religious yearnings were intense. I longed to do good. I was very strict in the observance of all the rules of the Church. On the recurrence of the special festivals of the Church I was always the first in the family to suggest their observance and to lead the way to the confessional.

I cannot now recall the exact time when I began the reading of the Sacred Volume. It was late in the fall. I remember, however, as though it were but yesterday, the first impressions made upon my mind. I opened it to find proof-texts to convince my opponent and secure his conversion. I had entered upon a greater task than I had bargained for. Ere I was aware I was charmed with the book. It held me, as it were, spellbound. I became deeply interested in the stories of the Old Testament, especially those of Abraham and Joseph and Daniel. My interest in reading it became so intense that I would sit up till midnight poring over its pages. I became an enthusiastic student. I had found a bidden treasure and I must needs tell of it. The joy was too great to conceal, so on Sunday when I went home, as all the children were wont to, I would tell them of the Old Book. I tried to tell them of some of the wonderful things I had found in it. I deemed it a wonderful discovery. In the simplicity of my heart and the fervor of my newborn zeal, I ventured one Sunday afternoon to take the book home with me that I might read to an older brother some of those striking passages I had found. As I became so deeply interested in the reading of the book, my people began to talk about it, and though they never mistrusted that there was any danger of my views on religion undergoing any change, they would occasionally make some playful remark concerning my new departure in reading.

"The entrance of thy word giveth light." The truth of that Scripture was verified in my experience. The first effect of the reading of the Word of which I was conscious was that it set me thinking; it awakened inquiry; it proved to be living and powerful and sharper than any two-edged sword, and was a discerner of the thoughts and intents of the heart. I could say with the Psalmist, "Thy testimonies are wonderful." I could not give the day or date when the light began to dawn on my mind. It was like the breaking of the day, silent, imperceptible, but none the less real. The reading of the Word of God was to me a revelation, opening up a new world. In search-

The great multitude of clericals, and the continual conflicts between them, gave him an excuse to expell those whom he considered the propagators of intolerance, ignorance and superstition. The priests were let alone, as they were good servants to the Crown. One of his most legitimate ambitions was to lessen the influence of Rome. The future Marquez de Pombal was 50 years of age when he entered into his ministry. He found the country in a state of decay, largely due to the pernicious influence of the clerics over the Court and the people, and he resolved to purge Portugal of as many of its most undesirable elements as possible. It was said of him by his enemies that he acted first and thought afterwards and persisted in his plans whether they were right or wrong. It is possible that he had not at first conceived the thought of extinguishing the Jesuits, but when events arose which seemed to render such a measure necessary, he pursued this scheme with characteristic perseverance. His brother, Mavier de Mendonca Furtado, was appointed Captain-General of Maranhao and Para. He used all his influence to deprive the missionaries of their authority, and finally, in 1760, they were expelled from Brazil. Their colleges, churches and other property was confiscated. They were sent home under inhuman conditions, by which many dies, and others were cast into prison, to remain there for eighteen years, until, on the disgrace of Pombal. they were set free. (Brazil in 1909, Oakenfull, p.59-60.)

LATIN AMERICA

THE LAND OF OPPORTUNITY

A REPRINT OF OFFICIAL REPORTS
AND SPECIAL ARTICLES

THIS PAMPHLET WAS PREPARED IN 1909 BY

JOHN BARRETT
DIRECTOR GENERAL
OF THE
PAN AMERICAN UNION,

FDRMERLY UNITED STATES MINISTER TO THE ARGENTINE REPUBLIC, PANAMA, AND COLDMBIA. IT HAS NDT BEEN REVISED SINCE THEN AS THE LATEST FIGURES CAN BE FOUND IN DTHER SPECIAL AND RECENT REPORTS OF THE PAN AMERICAN UNIDN. THE FIGURES FDR POPULATIDN AND TRADE BEING SDME FDUR YEARS DLD ARE THEREFDRE NOT TD BE TAKEN AS THE MEASURE DF THE PDPULATIDN AND TRADE DF THESE COUNTRIES TDDAY (1913). THE GENERAL DESCRIPTIVE MATTER OF THE PAMPHLET, HOWEVER, HDLDS GDOD, AND THEREFORE IT IS STILL CIRCULATED TO MEET A SPECIAL DEMAND FDR THE DATA IT CONTAINS.

WASHINGTON : GOVERNMENT PRINTING OFFICE : 1909

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Prepared by

JOHN BARRETT

The Director of the International Bureau of the American Republics

Formerly United States Minister to Argentina,
Panama, and Colombia

2 LAFAYETTE SQUARE
WASHINGTON, D. C., U. S. A.
1909

NOTE.

The material in this pamphlet is reprinted in response to a demand, which constantly reaches the International Bureau from various parts of the world, for one or all of the reports and articles quoted. Each paper was originally reprinted in an individual pamphlet, but the call soon exhausted the supply. As a matter of economy in publication, all are now combined under one cover. There is some repetition and a slight divergence of statistical figures due to different dates of original publication, but this is unavoidable under the circumstances.

THE UNITED STATES AND LATIN AMERICA[a]

SOME SPECIAL PHASES NOT COMMONLY CONSIDERED OR UNDERSTOOD OF THE COMMERCIAL AND GENERAL RELATIONS OF THE UNITED STATES WITH HER SISTER AMERICAN REPUBLICS.

The purpose of this report is to present a special view of our sister American republics and awaken greater interest throughout the United States in their progress and development.

The time is at hand that calls for what might be termed a widespread Latin American movement in the United States. The commercial, economic, and social conditions of our southern neighbors invite our immediate and particular attention. To say that it may be "now or never" with North American prestige and trade in Central and South America is not a statement of an alarmist or pessimist. It is a simple and logical conclusion drawn from a thorough study of the actual situation.

There never was a period in the history of the relations of the United States with her sister American republics which afforded such combined opportunity and necessity as the present for the development not only of our moral influence but of our commercial interests. On the other hand there never was a time when European nations and business interests put forth such efforts as they are now legitimately exerting to increase their own prestige and trade in South America. Although the situation should be one of closest rivalry where the United States can and ought to win, if it does not give Europe too long a start the advantage now is decidedly with the latter. There is no gainsaying the fact that Latin America to-day is strongly inclined to be more sympathetic in its actual likes and dislikes with the old world than with the United States, because of plain reasons of race, language, and association which are discussed later on.

CREDIT TO CONSULS AND SPECIAL AGENTS.

Too high praise can not be given to our consuls throughout Latin America for their excellent trade reports, nor too much credit allotted to the special agents who have recently visited this part of the world and carefully described the commercial conditions and opportunities.

[a] Published first in part, September, 1906, when Mr. Barrett was United States minister to Colombia, in the Daily Consular and Trade Reports of the Department of Commerce and Labor, and republished in full, February, 1907, by the International Bureau of American Republics.

This report, however, does not trespass on their specific field nor expect to compete with them in figures of trade exchange, country by country, or in a statement of articles that can be bought or sold. It rather discusses other phases of our commercial, social, and general association as these affect the expansion or contraction of our commerce and prestige. We may go on writing about trade opportunities until doomsday, but, if we do not get at the bottom of our relationship with Latin Americans, we will never make the conquest of their markets and affections—an absolutely necessary combination for permanent good—which is the goal of our effort.

There are, of course, many North Americans doing business with or in Latin America to whom what is written in this report is not

NORMAL SCHOOL, CITY OF MEXICO, MEXICO.

In 1885 the Mexican Congress appropriated 100,000 pesos to found a normal school in the capital of the Republic. The course of study covers a period of four years. A normal school for girls was established in 1890.

new. Most of our diplomatic and consular representatives are also aware of the facts stated, but the great majority of our people are unfamiliar with the true situation and it is to them that this discussion is directed.

LATIN AMERICA MOVING RAPIDLY FORWARD.

Many of our sister republics are now making a progress that challenges the attention and respect of the world. Some of them are going forward with such splendid energy that they are running a close race with the past records of the United States and the present achievements of Japan. Others are on the verge of a progressive

A SECTION OF RIO DE JANEIRO'S BEAUTIFUL HARBOR.
The building shown in the center of the background is the new Military School.

growth that will astonish skeptical critics of the Latin race and delight knowing admirers of their latent possibilities.

In short, it is safe to predict a forward movement during the next decade for the Latin American republics that will give them a position and prominence among the nations of the earth not thought possible a few years ago. It will bring to them a commerce for which the United States and Europe will compete with every resource at their command.

That the writer may not be deemed overenthusiastic or be too severely arraigned by pessimistic interpreters of the future, he desires

THE RAILROAD STATION AT SÃO PAULO, THE CHICAGO OF BRAZIL.

It was built by the English company operating the tidewater railroad over which is transported the larger part of the coffee exported through the port of Santos. It is one of the most beautiful buildings of its kind in South America and cost, approximately, $1,500,000.

most humbly to point out that all the predictions he made ten and twelve years ago, while United States Minister to Siam, about the future of Japan and the general commercial development of the Far East, and which caused him to be called many unpleasant names by those who opposed his views, have more than come true in every respect. The premises on which he based these predictions, while outlined as a result of careful study and investigation, were not any more secure than those on which he bases his faith in the future of Latin America.

PRESENT VALUE OF LATIN AMERICAN TRADE.[a]

To impress upon the minds of those who are very practical, the importance from a strictly commercial standpoint of the field being discussed, it is desirable before proceeding further to give some general figures covering the present extent and value of Latin American trade.

A careful estimate based on the official figures of 1903, 1904, and 1905, shows that the total foreign trade, exports and imports, of the 20 Latin American republics from Mexico and Cuba south to Argentina and Chile, amounts now annually to the magnificent and surprising total approximately of $1,800,000,000 gold. The exports and imports stand about in the ratio of 5 to 3; that is, the former represent three-fifths and the latter two-fifths of the total. Exportations, therefore, can be placed at about $1,080,000,000, and importations at $720,000,000. Now if we went no further into this investigation, these remarkable sums alone, which show almost a phenomenal advance over those of ten years ago, would be incontrovertible arguments in favor of the United States bending its energies to increase its commerce with Latin America. Although they speak eloquently in support of the writer's contentions about the trade and progress of the Latin republics, let us note just where our country stands.

EXPORTS AND IMPORTS OF THE UNITED STATES.

The total exports of the United States in 1905 to Latin America were valued at $182,000,000; the total imports from Latin America to the United States at $309,000,000. This means that there is an annual balance of $127,000,000 against the United States which Latin America, in turn, uses to buy a vast quantity of articles in the more enterprising markets of Europe. Considering the greatness of the United States, the variety of its manufactures and products, and its conditions of demand and supply, there is no valid reason why it should not now sell to Latin America as much as it purchases from it.

If we study the exports and imports of the United States from all parts of the world, we find additional proof that we are not carrying on the trade with Latin America that we ought to conduct. Only 10 per cent of our huge total of exports went to Latin America in 1905, although the latter's imports are valued at over $1,000,000,000; and only 20 per cent of our immense total of imports found their origin in that part of the world whose exports are valued at $720,000,000.

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[a] Later figures appear in other articles reprinted in this pamphlet.

SCENE AT THE HIPPODROME, THE JOCKEY CLUB'S RACE COURSE, BUENOS AIRES.

This is one of the world's largest and best-equipped race courses, covering an area of 50 acres. The season is from March to January. The races are well patronized, as many as 50,000 persons being in attendance on gala days.

LATIN AMERICA AND THE FAR EAST COMPARED.

The markets of the Orient are of vast importance to the United States, but it can not be successfully contended that they will be permanently more valuable to us than those of Latin America, just because the former at the present moment buys more from us than the latter. If we had devoted one-third of the energy and spent one-tenth of the money in developing our interests in our sister republics that we have in the Far East, our trade with Latin America would be double what it is with the east coast of Asia. The total value of the foreign commerce of Latin America, having a com-

THE CHURCH OF SAN FRANCISCO, QUITO, ECUADOR.

It is one of the largest and oldest convents of the capital. The city is situated near the equator, at an altitude of 9,371 feet, and has recently been connected by rail with the coast.

paratively small population, is far in excess of that of the Far East, north of Hongkong, having an enormous population. Argentina, with only 6,000,000 people, bought and sold more in 1905 than China with 300,000,000, or Japan with 40,000,000. The foreign commerce of Chile, whose population does not exceed 3,500,000, was greater than that of eastern Siberia, Korea, Siam, Indo-China, and the Philippines combined, with a population of 50,000,000.

The writer is an earnest advocate of trade development with the Far East and has always labored hard to awaken interest in its vast

potentialities ever since he first went to Asia as American minister in 1894. These facts are stated, therefore, not to decry in the least the value and importance of our commerce there, but to emphasize by comparison the value and importance of the opportunity in Latin America.

APPRECIATION OF LATIN AMERICA.

The writer admits that he seems to speak with an element of prejudice. Frankly he likes Latin America and Latin peoples. The more he sees of them the better he respects them. Would that more North Americans could become better acquainted with South Ameri-

THE AUTOMOBILE IN URUGUAY.

The French car predominates in Uruguay, as in Brazil, Argentina, and other South American Republics. Well paved streets and suburban roads in and around Montevideo make motoring a popular pastime.

cans, study more intimately their impulses, ambitions, hopes, achievements, and see things from the Latin American standpoint. Otherwise expressed, it would be a signal blessing to international Pan-American accord and it would inaugurate a new era immediately in the relations of the United States with her sister American republics, if, in thinking, writing, and speaking of them, their peoples, and their politics, we could follow the old Biblical adage and remove the beam from our own eye before looking for the mote in that of the Latin American. Of this very important point more will be said later on.

A CRITICAL TIME FOR THE UNITED STATES.

This report is phrased in direct and earnest terms because the writer believes what he says. As suggested in the first paragraph, he holds that the United States has reached a most critical period in its relations with Latin America. What is done or accomplished during the next few years may determine forever the relative position of North American trade and prestige in Central and South America. The Pan-American Conference in Rio Janeiro and the visit of Secretary Root to South America should awaken sufficient interest throughout the United States in this part of the world to inspire our people, in general, and our newspapers, our manufacturers, our merchants, our Congressmen, our travelers, and our students of foreign intercourse, in particular, to a new and active appreciation of the Latin American republics.

Without half the reason we have for improving the opportunity, European commercial, financial, and diplomatic interests, with commendable judgment and spirit which we can not criticise but must admire, are alive to the situation and doing everything legitimately in their power to gain a hold of which they can not be dispossessed. They keenly realize the present and future possibilities of the material and economic exploitation of Latin America, and they are leaving no stone unturned to gain the necessary advantages before the manufacturers and tradesmen of the United States suddenly become aroused to the situation and compete for its control.

FACTORS UNFAVORABLE TO NORTH AMERICA.

The first great factor unfavorable to North American trade and influence in Latin America is the essential difference in lineage and language, but this point is little appreciated. The power of similarity in race and tongue is mighty. Kinship in these respects brings men closer together. It makes them more sympathetic, and this counts much in Latin countries. The average North American, instead of carefully studying methods of counterbalancing these conditions adverse to his progress in Latin America and of adapting himself thereto, undertakes an independent line of action and ultimately fails in his purpose.

The second great factor is corollary to the first, and it is one of which, in our seeming abundance of knowledge and self-confidence, we are lamentably ignorant. Frankly termed it should be called the "holier than thou" attitude, too commonly and persistently assumed by North American statesmen, newspapers, writers, travelers, and business agents when discussing or dealing with Latin America. In other words, the people of the United States have too much and too characteristically "patronized" the peoples, customs, institutions,

THE MUNICIPAL BUILDING OF LIMA, IN THE PLAZA MAYOR.
A typical example of Latin-American architecture.

achievements and governments of their sister American nations. Per contra, we should give Latin America more credit for its actual and praiseworthy progress in developing stable national and municipal government, in promoting both high class and general education, in making its own excellent literature, historical and romantic, in advancing scientific investigation and invention, in solving grave social and economic problems, and comprehensively striving under difficult conditions to reach a higher standard of civilization.

OUR IGNORANCE OF LATIN AMERICA.

How few North Americans realize that Latin American history during the last four centuries is replete with incident and event, names, and results that compare creditably with those of the United States, Europe, and Asia. How few know the names of the great heroes, statesmen, writers, and scholars who have figured prominently in evolving the Latin America of to-day. How few are aware that the principal countries and capitals of Latin America have groups of eminent scholars, scientists, and philosophers, as well as universities and professional schools, which are no less advanced than similar groups and institutions in the United States and Europe.

How few North Americans, moreover, of high position in public life, in literary, scholastic, and scientific circles, visit Latin America and exchange courtesies with their fellow-statesmen and students, as they do with those of Europe. No greater blessing to Pan-American accord could now be bestowed than an exchange of actual visits and views of the leaders of Pan-American thought and action. Latin America is too much accustomed to seeing and meeting only those North Americans who are intent on making money, securing this and that concession, and thinking only of selfish material considerations and a return, with pockets filled, as soon as possible to the United States.

A change, a renaissance in higher class association, acquaintance, and friendship, will not only start an era of good will and better mutual appreciation, but indirectly prove an extraordinary advantage to commerce and trade. European countries long ago realized the distinct advantage of such intercourse with, and knowledge of, Latin America and have improved every opportunity to promote more intimate acquaintance.

NORTH AMERICANS MUST LEARN OTHER LANGUAGES.

As to language it is difficult to write with patience. So small is the percentage of North Americans visiting Latin America on business or pleasure who speak Spanish, or Portuguese, or French, that it

STATUE ERECTED IN HONOR OF ASPINWALL AT COLON.

This statue was erected in 1867 by the Panama Railroad Company in honor of William H. Aspinwall, Henry Chauncey, and John L. Stephens, the three leading spirits in the promotion and construction of the road. It is a three-cornered monument, each side bearing a head in relief representing one of the pioneers of industry.

is a wonder that they make any progress in their plans. Ninety-five per cent of the Europeans who go to Central and South America understand one of these tongues. French is mentioned because nearly all the well-educated Latin Americans speak that language. This subject requires no argument—it is simply impossible for the North American who knows none of these languages to become thoroughly "simpático" and to master the Latin point of view in either commercial or political relations. I would that both our business schools and regular colleges might make the study of either Spanish, French, or Portuguese compulsory in order to receive a diploma. Portuguese is more important than is generally regarded, because it is the working language of Brazil—and Brazil to-day is taking rank as one of the great nations of the world; but the average well-to-do Brazilian also speaks French.

LACK OF FAST STEAMSHIP FACILITIES.

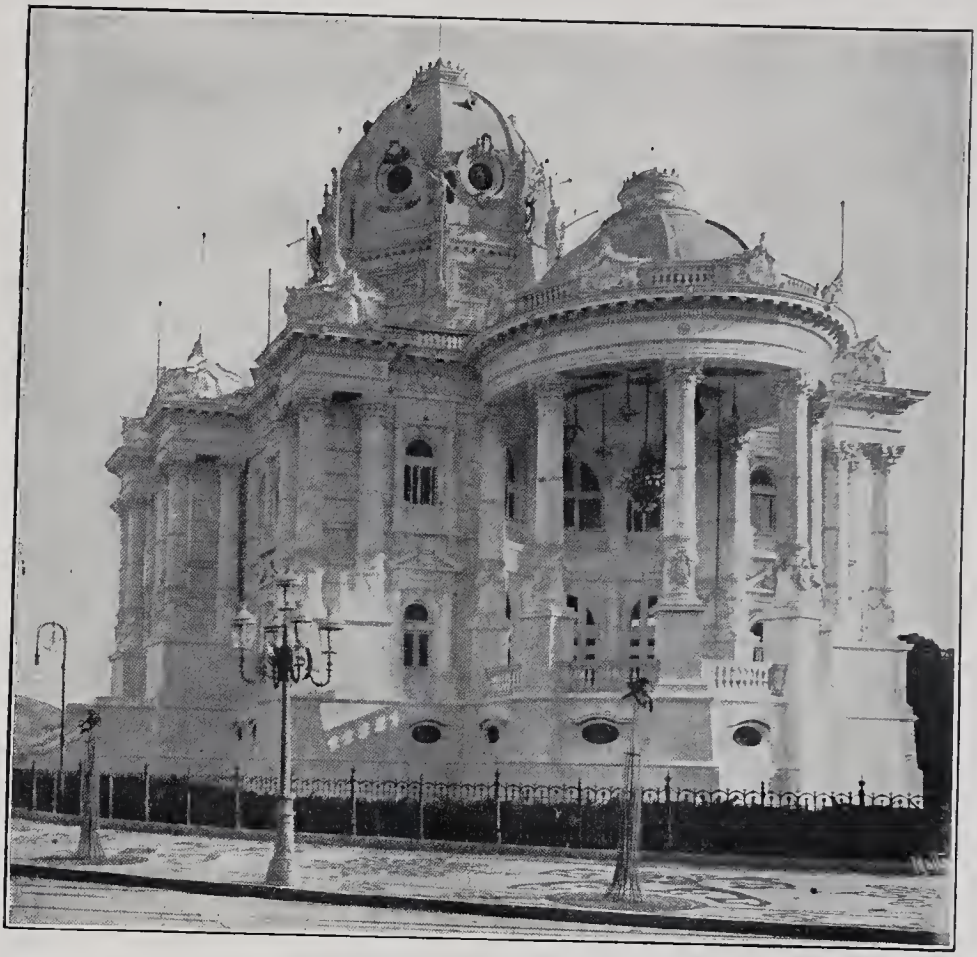
In studying the causes that act as deterrents to Pan-American accord we must emphasize the lack of first-class passenger and mail steamship service, such as characterizes the systems of communication between Europe and Latin America. The long-established and well-defined association of Latin Americans with Europe has been immeasurably encouraged by the excellence of steamship facilities, which have given them ready access to the satisfactory conditions found there in turn for business transactions, education of families, and enjoyment of leisure and travel. If the average merchant and traveler of South America could reach New York with the same comfort and speed that he can proceed to Paris, there would be at once a vast and radical change in the situation favorable to the United States.

This statement is not introduced as an argument for a "subsidized" merchant marine. The writer is not discussing the pros and cons of that mooted issue. He is simply stating a fact and describing a condition. That there is not one first-class mail and passenger steamer flying the American flag and running between New York in the United States and such important South American points as Rio Janeiro and Buenos Aires was given glaring prominence by the experience of the delegates to the recent Pan-American Conference in Rio Janeiro. Only a few took accommodations on the foreign vessels that make direct trips from New York to the great capital of Brazil. All the others went via Europe, where six different lines provide a score of splendid, modern, up-to-date, fast ships between the principal ports and those of South America.

No Latin-American merchant or capitalist is going to North America on slow boats when there are numerous fast steamers bound for Europe with as fine arrangements as our trans-Atlantic liners. This

PUERTO CABELLO (PARTE DEL PUERTO), VENEZUELA.

is axiomatic, but it means the loss of millions of dollars of trade to the United States every year, according to the direct testimony of South Americans themselves. It is true that there are excellent freight-steamship facilities between North and South American ports, but they do not meet the passenger requirements any more than would a purely railway freight service suit the passenger traffic between New York and Chicago.[a]



MONROE PALACE, RIO DE JANEIRO, BRAZIL.

The Brazil Building at the St. Louis Exposition, removed to Rio de Janeiro and erected on the Avenida Central.

REVOLUTIONARY MOVEMENTS EXAGGERATED.

Too much importance is now attached in the United States to the idea that revolutions prevail all over Latin America and that, therefore, commerce and investments are insecure. This conception of Latin America as a whole is entirely erroneous and does our pro-

[a] Since the above was written a foreign steamship company has put on several new boats of good passenger accommodations.

gressive sister republics a great injustice. The continent of South America to-day is free of serious insurrectionary movements, with few, if any, indications of more civil wars. The recent conflict in Central America was unfortunate, but it served to emphasize the firm peace and prosperity of Mexico. The tendency of public opinion and the powerful influence of large business interests in such great nations as Mexico, Brazil, Argentina, Chile, and Peru is all against revolutionary movements, and, although now and then some slight sporadic attempt shows itself, it is most difficult for it to grow into dangerous proportions. Then, again, the gridironing of these countries with railways permits the immediate sending of troops to any place and crushing without delay incipient revolts.

OTHER IMPORTANT CONSIDERATIONS.

Having enlarged upon some of the most important general considerations bearing on our commercial and friendly relations with Latin America, it is now well to enumerate, without comment, a few specific but still interesting agencies that demand attention, improvement, or development, such as—

(*a*) The extension of the work and sphere of usefulness of the International Bureau of American Republics in Washington, D. C.;

(*b*) The invariable appointment of men of culture and refinement, combined with energy and tact, as ministers and consuls to Latin American capitals and ports;

(*c*) The sending of business representatives or traveling salesmen who are always gentlemen and speak Spanish, Portuguese, or French;

(*d*) The manufacture in the United States or adaptation of articles to suit the local Latin American demand;

(*e*) The giving of credit to reliable purchasers, as is done by European shippers, instead of always exacting payment in advance or on shipment;

(*f*) The use of greater care in packing goods for the long distance to be traveled, for the severe changes of climate, and for the size of parcels required in different markets;

(*g*) The opening of North American banks, or branches thereof, in the principal cities of South America;

(*h*) The inducing of young Latin Americans to come to our technical and professional schools instead of going to those of Europe;

(*i*) The popularizing in our schools and colleges of the study of Latin languages, history, institutions, etc.;

(*j*) The early building of Pan-American railway connections so that North, Central, and South America may be literally united with ties of steel;

(*k*) The investment of North American capital in the resources, mines, industries, and in the construction of railways, tramway, and electric-light plants, in the more peaceful and progressive countries of South American; and

(*l*) The correction, through the careful diplomacy of our ministers and consuls and the just policies and methods of our business men, of the false impressions in regard to the intentions of the United States toward Latin America as existing in the minds of some Latin American editors and publicists, and the gradual development, in place

PETROPOLIS, A MOUNTAIN SUBURB OF RIO DE JANEIRO.

Here the foreign diplomats make their permanent homes because of the delightful climate and the proximity to the capital.

thereof, of a kindly attitude toward their Yankee sister republic so often described as the "Yankee Colossus" and "Yankee Peril."

In conclusion I have only to submit humbly that I hope every person whose interest in the relations of the United States with the Latin American Republics may have been awakened or increased by this little study of the situation may find time to visit Latin America—to make the "grand tour," like Secretary Root, down the Atlantic coast and up the Pacific, or vice versa, via Argentine and Chile, and confirm with his own eyes the truth of all that I have related.

BOLIVAR'S STATUE, BOLIVAR SQUARE, CARACAS.
(Courtesy of the Venezuelan Government.)

THE LAND OF TO-MORROW[a]

A BIRD'S-EYE VIEW OF SOUTH AMERICA, OUR NEIGHBOR CONTINENT—THE FABULOUS RICHES LOCKED UP IN ITS FORESTS, PLAINS, AND MOUNTAINS—TREMENDOUS POSSIBILITIES OF DEVELOPMENT, MUCH OF WHICH HAS ALREADY BEGUN.

South America is distinctly the land of to-morrow. It is a continent of vast and varied possibilities. The traveler and the scholar or the merchant and the promoter will find its people, problems, and potentialities of compelling interest. And yet the ignorance prevailing generally throughout the United States in regard to this great southern continent is almost appalling. The average American, with all his close study of Europe and Asia, has neglected the history, growth, and characteristics of our sister American republics. He has been so absorbed, moreover, by our own astounding material progress and our home politics that he has given no heed to the industrial and economic movements and to the administrative achievements of South America.

Now, the whole world is beginning to turn its eyes southward. Europe has been gazing thither longer than the United States—and has results to show for her attitude. Even Japan, China, South Africa, and Australia are discussing, more than we appreciate in the United States, the valuable opportunity for the extension of their commerce and trade with that wealthy, resourceful continent which is so accessible by either the Atlantic or the Pacific. More attention is given by the press of Europe to South America in a week than by all the papers of the United States in a year. There are many signs of increased interest, however, throughout this country.

The International Bureau of American Republics at Washington, of which the writer is the Director, finds particular evidence of this wider interest through the growth and nature of its correspondence. The Bureau, founded sixteen years ago (1890) by the first Pan-American Conference, over which James G. Blaine presided, is maintained by the 21 republics of the Western Hemisphere, each of which contributes annually a certain sum in proportion to its population. Their diplomatic representatives in Washington constitute its governing board, of which the Secretary of State of the United States is chairman ex officio.

Although the Bureau has done excellent work in the past, its responsibility and programme were broadly enlarged at the third Pan-American Conference, held in Rio de Janeiro last summer. It is the intention of the International Union of American Republics—

[a] Reprinted from Munsey's Magazine, June, 1907.

the official name that represents their united action—to make the Bureau a practical, world-recognized office and agency not only to build up commerce and trade among all the American republics, but to promote closer relations, to establish more friendly intercourse, to bring about a better understanding one of the other, and to assist the approach to one another on the educational, intellectual, moral, and social as well as material and commercial side. This is an ambitious scheme, but it is all possible of attainment.

The most encouraging feature of the new interest in the Bureau's work is Andrew Carnegie's generous gift of $750,000, with which to

THE PAVILION FOR ZEBUS AT THE ZOOLOGICAL GARDENS, BUENOS AIRES, ARGENTINE REPUBLIC.

The Zoological Gardens are situated in the large and beautiful Palmero Park, which comprises an area of about 1,000 acres. The grounds are artistically laid out, and there are a number of artificial lakes, as well as attractive walks lined with shrubbery and trees. The principal species of animals are housed in separate buildings. These gardens become popular resorts on Sundays and holidays, at which time thousands of people visit them to inspect and admire the large collection of animals.

erect a permanent home, or Temple of Peace, as he appropriately names it. This large sum, with the amounts appropriated by the United States and other American governments for the site—about $250,000—provides the Bureau with $1,000,000 for a new plant and equipment. Facing the so-called White Lot, below the White House and State, War, and Navy building, in Washington, a structure will be erected,[a] not only noble in architecture and helpful in the con-

[a] It is now (July, 1909) nearly completed, and will be occupied in November, 1909.

summation of the Burnham plan for beautifying the capital, but also suited in every way to the practical carrying out of the work of the Bureau.

South America has many extraordinary features of natural and artificial development that surprise the uninformed. For example: How many people realize that Brazil could completely cover the United States proper and still have room for another New England, New York, Pennsylvania, and Virginia combined; that out of the Amazon River flows every day three times the volume of water which flows from the Mississippi, and out of the Parana twice that of the North American queen of waters. These great South American streams afford incomparable opportunities for interior navigation and the development of commerce.

The North American does not stop to think, when he remembers the old geographical story about the beautiful harbor of Rio de Janeiro and the threadbare legends of yellow fever, that this capital of Brazil now has a population of 900,000, and is growing as fast as Boston, St. Louis, or Baltimore; that it spent more money for public improvements last year than any city in the United States excepting New York; and that to-day it is one of the most interesting national centers of civilization, industry, art, literature, and education in the world.

Again, how many North Americans know that Buenos Aires, the capital of Argentina, is the largest city in the world south of the equator; that it is the second Latin city, ranking after Paris, in all the world; that it now has a population of 1,200,000 and is growing faster than any city in the United States excepting New York or Chicago?

If surprised at this statement, they might be interested to learn that in Buenos Aires is the finest and costliest structure in the world used exclusively by one newspaper, the home of "*La Prensa;*" the most magnificent opera house of the Western Hemisphere, costing more than $10,000,000 and erected by the Government; the handsomest and largest clubhouse in the world—that of the Jockey Club; the most expensive system of artificial docks in all America, representing an expenditure of $50,000,000.

At Lima, Peru, and at Cordoba, in Argentina, are universities whose foundations antedate Harvard and Yale. There are so many other high educational institutions which go back to the sixteenth century that we fully appreciate the compliment Secretary Root paid to South America when he said that the "newer" civilization of North America had much to learn from the "older" civilization of South America. Among the ruins of the Incas in Peru, Ecuador, and Bolivia are evidences of a wonderful age of material and intellectual development that long preceded the Spanish Con-

LEZAMA PARK, BUENOS AIRES.

This is one of the popular parks of the city. Its location on a beautiful hill is picturesque, from which can be seen the surrounding suburbs of La Boca and Barracas, and a long stretch of La Plata River. The Russian church is shown in the background of this view.

quest, and are equaled in North America only by the similar ruins of the Aztecs in Mexico.

Referring now to exceptional commercial phases of South American development, there are some remarkable points to be borne in mind. It is predicted that within one or two years Argentina will export more wheat than the United States. Two other startling possibilities are linked with this: One is, that refrigerated beef, grown and killed in Argentina, will soon be shipped to New York, and will there be sold under the present so-called trust prices; and the other is that in a decade the northern section of Argentina will become a great cotton-growing country, competing successfully with our Southern States.

REMARKABLE RAILWAY CONSTRUCTION.

The North American railroad man may be surprised to learn that between Chile and Argentina is being constructed one of the long tunnels of the world. The highest points and most difficult construction that have ever been encountered in railway extension are found in Peru.

All over South America elaborate programmes for new railroads are being worked out. Argentina is already gridironed with excellent systems. Chile is pushing lines in all directions. Brazil is preparing to penetrate her vast jungles and connect distant points with Rio de Janeiro. Bolivia is spending more than $50,000,000 in new work, while Colombia, Ecuador, Peru, Uruguay, Paraguay, and Venezuela are considering various practical and needed plans for new construction.

Throughout the United States interest is growing in favor of building, or aiding to build, a Pan-American railway, or connections, that will literally unite North and South America with ties and bands of steel. A permanent committee, created by the second Pan-American Conference, at Mexico, in 1901–2, and continued by the third conference, at Rio de Janeiro, in 1906, has at its head such men as ex-Senator Henry G. Davis, of West Virginia, and Andrew Carnegie, who not only are deeply interested in its consummation, but have the money themselves to undertake the work, if necessary. Charles M. Pepper, an authority on South American matters, recently made a careful study of the plan, and gave his conclusions in an elaborate favorable report. Elihu Root, Robert Bacon, and W. I. Buchanan approve the project.

The average North American may not realize that a perpendicular line drawn south from the Statue of Liberty in New York Harbor would find nearly all of South America to the east of it. This admission sorely distresses the person who thinks of South America as directly south of the United States, but it is true nevertheless.

AVENIDA DE MAYO, BUENOS AIRES.

Likewise, few stop to think that northeastern South America bulges out so far into the Atlantic that it is necessary for a ship or traveler from a North Atlantic port to proceed eastward a distance about equal to that of going to England or France before rounding this bulging point and continuing southward to Rio de Janeiro, Montevideo, and Buenos Aires. South America in its relation to North America ought really to be called "Southeast America."

On the map, as we commonly study it, South America looks much smaller than North America. If we omit the great barren, frozen end of North America, or, on the other hand, leave out Alaska, South America would, in fact, entirely cover North America from Panama

RAILWAY STATION, PORT AU PRINCE, HAITI.

Port au Prince is connected by rail with l'Etang-Saumatre and Lake Assuéi. A railway is also under construction between the city and Gonaives. Other lines building will join the capital with Cape Haitien and Perrin.

to Bering Sea. Although we think of South America as possessing a large waste area due to tropical heat, this portion is not any more extensive than that of North America lying barren under lasting snows or continued cold. The Tropics, moreover, as a result of marvelous vegetation, will support a great population, while the severely cold regions must always be thinly populated.

SURPRISING COMPARISONS OF AREA.

Comparisons often help us to grasp the size of unknown portions of the world. Brazil has already been mentioned as exceeding the United States proper in extent—the exces in favor of Brazil being about 200,000 square miles, or four times the area of New York.

In Argentina, located in the South Temperate Zone, with a climate like that of the United States, could be placed all that part of our country east of the Mississippi River plus the first tier of States west of it.

Bolivia is comfortably half a dozen times larger than the combined areas of New York, New Jersey, Pennsylvania, and Delaware.

Into Chile could be put four Nebraskas.

Peru would obscure, if placed over them on the map, California, Oregon, Washington, Nevada, Arizona, Utah, and Idaho.

Paraguay is only four times bigger than the State of Indiana, while little Uruguay could wrap within its limits North Dakota.

Texas could be lost twice in Venezuela and still leave room for Kentucky and Tennessee.

On the globe, Ecuador does not spread like a giant, but it could hold all New England, New York, and New Jersey.

Finally, there is Colombia, a land of splendid promise and mighty resources, whose nearest port is only 950 miles from the nearest port of the United States. This Republic has an area as great as that of Germany, France, Holland, and Belgium combined.

These comparative data may aid in increasing respect for the "small" South American Republics, which are too often mentioned throughout the United States in a patronizing manner.

A sad mistake is frequently made in considering the climate of our neighboring continent. Because it is called "South" America, the general supposition seems to be that it is all hot! A look at the map appears to support this theory. A large portion of the northern end is wholly in the tropical zone, and the equatorial circle passes across northern Brazil and Ecuador.

Probably, however, it is not remembered, except by special travelers and expert authorities, that vast sections of Colombia, Venezuela, Ecuador, Peru, and Brazil possess wide-reaching high plateaus where, on account of the elevation above the sea, the climate is as cool the year round as that of our Southern States in October. The temperature is so equable and favorable that there can be grown all the products of the Temperate Zone.

Altitude effects a very remarkable physical phenomenon in climate. For instance, if a man standing on the equator at sea level mounts a mule and rides straight up into the mountains for 5,280 feet, or 1 mile, he will experience as great a change of temperature and vegetation as if he traveled 1,500 miles due north by land or sea; if he continues on higher to the plateaus of 10,560 feet altitude, or 2 miles up, he will find a difference as great as if he journeyed 2,500 miles north on the surface of the earth.

THE PRESIDENT'S PALACE, HAVANA.

The President's Palace, formerly the Palace of the Governor-General, was built in 1834, and is one of the finest edifices of the Cuban capital. The main entrance, facing the Plaza de Armas, is of richly carved marble, and in the beautiful interior garden or court stands a famous statue of Columbus. This building has been the scene of many stirring events in the national life.

MULE BACK ALONG STRANGE ROUTES.

Last summer (1906) it was my experience, in company with Mr. Mahlon C. Martin, jr., of Glen Ridge, New Jersey, to make one of the longest journeys over untraveled routes that has ever been undertaken by any American official in South America.

At the time I was United States minister to Colombia and stationed in Bogotá, its remote but interesting capital. Partly in an effort to comply with Secretary Root's instructions to meet him on the west coast of South America during his famous tour of that continent, partly from a desire to study carefully a vast unknown section of South America that will have a great development after the completion of the Panama Canal, and considerably from a spirit of adventure and in quest of strange scenes, I covered, including détours, a distance of 1,500 miles over the high summits and plateaus and through the tropical valleys and deep canyons of the main ranges of the Andes Mountains. Of this 1,500 miles, more than 1,000 were traversed on mules by thirty-one days of continuous sticking to the saddle. The rest of the distance we traveled in railroad trains, steamboats, canoes, afoot, and in automobiles.

Not infrequently we would break camp in the morning at an altitude of 10,000 feet and regret that we were not clad like arctic explorers. By noon we would be lunching under a palm tree with monkeys chattering about and filling us with envy that we were not dressed as sensibly as they. At night we would have climbed up again and sought rest almost under the shadow of perpetual snow. During this one day's journey we had seen growing the vegetation of both Montreal and Panama, and had passed through as many stages of climate and classes of products as we could in a two weeks' trip to and from Canada and the Isthmus.

The country we crossed, from Bogotá to Guayaquil, by way of Quito, in Colombia and Ecuador, now has a population of 1,000,000, largely Indians descended from the Incas. Within a decade after the Panama Canal is constructed, these uplands and valleys should experience a special exploitation, for they could easily support a white population of 5,000,000 and are splendidly rich in both agricultural and mineral possibilities.

THE STORY OF COMMERCE AND TRADE.

The foreign commerce of South America tells a convincing story. It shows us that the field is of critical importance to our manufacturers and exporters. It proves that South America has awakened to a new life, and is buying and selling like any prosperous part of the world.

LA PLATA CITY HALL, ARGENTINE REPUBLIC.

The total foreign trade—exports and imports—of the ten independent South American republics—Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguy, Peru, Uruguay, Venezuela—and of the British, French, and Dutch Guianas, exceeded in 1905 the sum of $1,200,000,000. Now, if we study the long list of exports and imports of these countries and consider the geographical relations of the same countries to the United States, we say that the latter's share of this trade ought to have been at least $500,000,000. In fact, it was under $250,000,000, with a balance against us of nearly $1,000,000 in the value of their exports over their imports. This situation alone shows that we are not mastering the opportunity as we should, and that

REVIEW OF PERUVIAN CAVALRY ON THE MAIN PLAZA OF LIMA, PERU.

In front of the Government Palace, on the occasion of the inauguration of the President.

Europe is awake to the benefits which will result from keen exploitation.

Argentina's record in material progress rivals Japan's. With only 6,000,000 inhabitants, Argentina astonished the world by conducting in 1906 a trade valued at $562,000,000—buying and selling more in the markets of foreign nations than Japan with a population of 40,000,000 and China with 300,000,000. Surely these are figures and results which should make us stop and think. Of these $560,000,000 in foreign trade, the portion of the United States was only $52,000,000.

Brazil sold to the United States in 1905 coffee and other products worth nearly $100,000,000, but bought our exports only to the small value of $15,000,000. Something is wrong here, and the situation is

emphasized when we note the heavy purchases from or in Europe. Chile engaged (1905) in a foreign commerce worth $140,000,000, but the allotment of the United States was only $17,000,000. Of almost every other South American country we might sing the same song.

There are now nearly 50,000,000 people living south of the Panama Canal, or a population equal to that of the German Empire. Immigration is pouring rapidly into Argentina, Brazil, Uruguay, and Chile. As admission to the United States becomes more strict, the tide will turn to South America. As it is, nearly 500,000 Italian and Spanish immigrants landed at Buenos Aires during the past year. The totals at Rio de Janeiro, Montevideo, and Valparaiso were, of course, much smaller, but they indicated a marked increase in the number of people leaving southern Europe to seek new homes in southern and middle South America, where the climate is not at all dissimilar to that of their home countries.

While the Spanish language is the common tongue of all South America except Brazil, it must be remembered that the latter has a population of nearly 20,000,000 and occupies nearly half the area of the continent. Portuguese is spoken throughout its limits, and Spanish is seldom heard among its people. The languages are similar but difficult for the same person to understand, unless the ear is carefully trained to the sounds and inflections of both. All well-educated persons in Spanish and Portuguese America speak and read French almost as well as their native tongue.

It would be fortunate if more Americans would try one of three or four trips to South America instead of always running over to Europe or seeking Japan and India. The best general route would be to go down to Rio de Janeiro, Montevideo, and Buenos Aires on the Atlantic coast, cross to Santiago and Valparaiso, and then come up the Pacific coast by way of Lima and Panama, and thence to New York. Such a tour could be made in three months, but it would mean rapid movement.

There are fast, capacious, handsome passenger and mail steamers leaving Southampton, Hamburg, Cherbourg, Lisbon, or Marseilles for Rio and Buenos Aires at frequent intervals; but there are no first-class, large, rapid passenger and mail boats flying the American flag and running from New York or other North American ports direct for the east coast of South America. It is true that there are several foreign lines of semicargo and regular freight steamers, but they do not answer.

There must come an improvement in steamship facilities between the United States and Brazil and Argentina, if the United States is not to be distanced in the race with Europe for trade.

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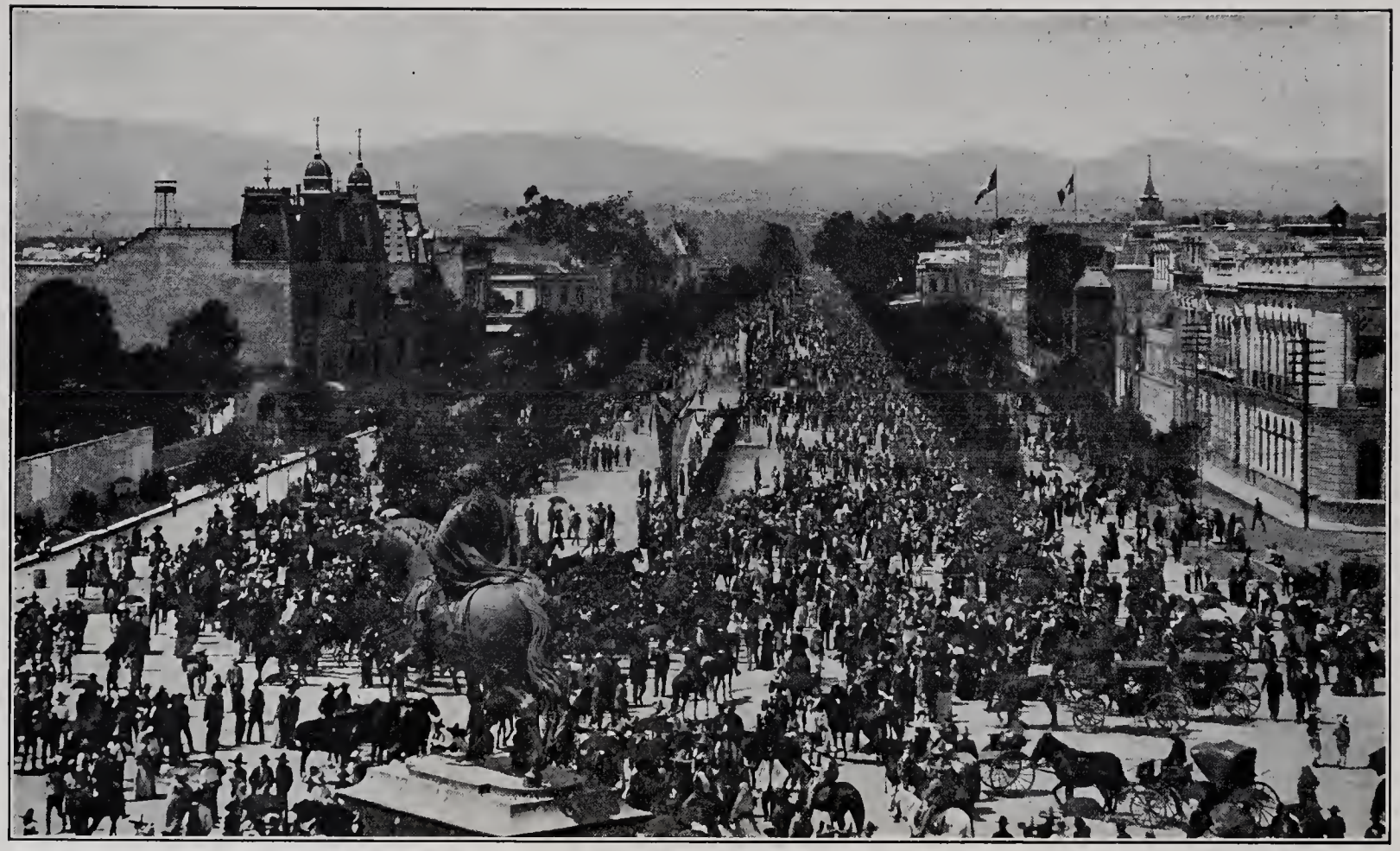

(Copyright—Photograph, by Waite.)

PASEO DE LA REFORMA ON INDEPENDENCE DAY, CITY OF MEXICO.

Mexico's natal day is the 16th of September. On that date, in 1810, a parish priest, Dolores by name, raised the cry, "Freedom from bad government," popularly

SOME MISTAKES OF THE PAST.

If the question were asked: "Why have we not made more progress with our prestige and trade in South America in the past?" it might be said that we have not appreciated and studied South American peoples, nations, governments, habits, and customs as they deserved. There has been a tendency to look down upon our sister republics.

Difference in language and lineage has also worked against us. Instead of our mastering Spanish, Portugese, or French, we have expected them to understand our English. We have always approached South America on the material side and discussed opportunities for making money without endeavoring to get into closer touch along intellectual, literary, and educational lines, to which South Americans

THE MUSEUM OF IPYRANGA, SÃO PAULO, BRAZIL.

It marks the site of the declaration of freedom from Portuguese rule, which was followed by the establishment of the Empire. The building is remarkable for its size and imposing architecture.

give great attention. We have neglected to realize that their history teems with the exploits of patriotic heroes and with the names of brilliant authors, philosophers, and poets of whom we have no knowledge. Then, we have taken little note of the universities, hospitals, training schools, literary circles, newspapers, libraries, art and scientific museums, which, in proportion to population and opportunity, rival those of North American cities and capitals.

The presence now in South America of Professor Moses, of the University of California; of Professor Rowe, of the University of Pennsylvania; and the prospective visit of Professor Shepherd, of Columbia University, following close on the journey of Secretary

Root, will be productive of great good in inaugurating a new era of intercourse and relationship. One of the principal influences that helped to make the mission of Mr. Root a thorough success was the recognition by South Americans of a great intellectual force and noble, statesmanlike character in him that was far above the consideration of barter. They saw in him a man who stood for the best in American contemporary life, and they gave him a welcome that could not have been surpassed in spontaneity, magnificence, expense, and effect, if he had been President Roosevelt or King Edward.

Through his speeches, manner, and personality, Secretary Root accomplished more, in the three months which he spent encircling South America, to bring about a new era of Pan-American confidence and good will than all the diplomatic correspondence and all the visits of promoters and exploiters in a century.

South America is undoubtedly entering upon a new industrial and material movement. Its development during the next ten years will arrest the attention of the world. Its mining wealth and resources alone, especially those of gold, copper, silver, tin, platinum, and nitrate in the Andean States of Colombia, Ecuador, Peru, Bolivia, and Chile, will require the investment of North American capital not unlike that already needed in Alaska and Mexico. If, as statistics certify, $700,000,000 of North American money have been placed in Mexico, there will be room for many billions throughout the immense territory of all Latin America, from Mexico and Cuba to Argentina and Chile.

There is no limit to the demands upon capital for legitimate railway building, but the requirements for electric tramways, electric lights, for utilization of water powers, for the erection of factories, water-supply plants, sewerage works, telephone and telegraph systems, for agricultural extension, stock raising, and kindred undertakings, offer innumerable attractive opportunities for the personal or combined action and interest of North Americans.

PLAZA IN LA PAZ, BOLIVIA.

La Paz has a population of about 70,000 people, and is at a higher elevation than any capital city of the Western Hemisphere. It is the seat of government and contains all the public buildings with the exception of the supreme court and the archbishop's palace, which are located at Sucre, the former capital. While there are many buildings four and five stories high, the average structure is but two. La Paz is the inland terminal of the proposed railroad from Arica, Chile, for which bids have recently been asked. From the most ancient times this city has been famous as the center of a rich gold-producing region, as is signified by its former name, Chuquiapu, meaning "the place of gold."

LATIN AMERICA AS A FIELD FOR UNITED STATES CAPITAL AND ENTERPRISE[a]

It is my desire to interest every banker and investor in the United States in the industrial and material development of Latin America. For American capital it is a great undeveloped field. It has vast potentialities which are not appreciated. There is no time to be lost. Latin America is on the verge of a forward movement that will astonish the world. Unless American capitalists are up and doing, those of Europe will control the situation and reap the chief benefits.

This is no frightened cry of alarm. It is no despairing shout. It is not a pessimistic wail. On the other hand, it is a simple statement of truth, based on a careful study of Latin America and a diplomatic experience in many of its principal countries covering some six years. I do not ask that heed be given to my story because I tell it, but simply because it narrates facts that any man of common sense, who is familiar with conditions in Latin America, can relate and prove as well as I. Without appearing to lay stress on my personal views, but in order to create confidence in my humble observations, I would recall that a dozen years ago, when I had the honor to be United States minister to Siam in Asia, I made similar prophecies in regard to American commercial and material opportunities in the Orient. These were first ridiculed and even scorned by many of the leading American newspapers. To-day the realization is far beyond what was pictured in my most hopeful descriptions. I have studied Latin America, from Mexico and Cuba to Argentina and Chile, no less carefully than I did Asia, from Japan and China to the Philippines and Siam, and I am now convinced of the truth of all my conclusions.

PRESENT AND PROSPECTIVE INVESTMENT.

There is no better argument in favor of the importance and value of the Latin American opportunity than a citation of what is being done to-day. Mexico, Central America, and Cuba can be passed over with brief references, because they are so much better known in the United States than is South America proper. It is well to remember, however, in passing that, according to the opinion of Señor Don

[a] Reprinted from The Bankers' Magazine, June, 1907.

PRINCIPAL SQUARE, LIMA, PERU.

This historic plaza covers an area of about 4½ acres. The Government Palace occupies the north side and the Town Hall with its handsome arcades the west side of the square. The Cathedral, in which the remains of Pizarro the Conqueror lie, faces the eastern side of this beautiful plaza of the "City of the Kings."

Enrique C. Creel, the distinguished ambassador (1907) of Mexico in Washington, and a man who stands high both in financial and diplomatic circles of that Government, over $700,000,000 of money from the United States are invested throughout his country. This shows how eagerly the capital of the United States will seek Latin nations if peaceful conditions prevail. It is a logical conclusion that if this sum is invested in Mexico, there is room for ten times that amount, or $7,000,000,000, to be placed in South American countries from Colombia to Chile. Of course, I do not mean that this sum can be put in all at once; but there will be a demand and opportunity for it during the next twenty years if the investors of the United States do not let those of Europe take the best chances first. The other day a reliable financial paper in Europe made the significant statement that $2,000,000,000 of European capital would be invested in South America in various enterprises during the next ten years, and that many of the great financial institutions of Europe were seriously beginning to believe that capital was safer in South America than in the United States. Of this point, in so far as it refers to revolutions, I shall speak pointedly a little later on.

THE CARIBBEAN AND CENTRAL AMERICAN STATES.

In Cuba, already over $150,000,000 of American money are invested. In Porto Rico, Dominican Republic, Haiti, and the Central American States of Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, and Panama are $50,000,000 more—and yet all experts who have studied these small countries agree that the development of their resources has only begun. They may be in a somewhat disturbed state, but there is a strong sentiment growing among all of them against revolutions and in favor of permanent law and order. Some people describe the present trouble in Central America as the straw which will break the back of the revolutionary camel and inaugurate a new era of peace and prosperity.

OUR NEAREST SOUTH AMERICAN NEIGHBORS.

Now, coming to South America proper, we have a fascinating field of study. Let us first glance at Colombia, our nearest neighbor, and yet perhaps the least known of the countries on the South American continent. Its Caribbean ports are only 950 miles from Florida. It is closer to New York, Boston, and Philadelphia than Panama and most of the Central American States. It covers an area as large as Germany and France combined. Possessing a marvelous variety of climate from the temperate cold of the wide plateaus of the Andes to the tropical heat of its lowlands, rich with a remarkable variety of minerals, producing almost every important vegetable and timber

growth, and yet in the very infancy of its foreign development and exploitation, it is most tempting for capitalists looking for virgin fields. Although Colombia has had the name of being disturbed with internal strife in the past, it is now, through the wise administration of its President—General Rafael Reyes—gradually substituting confidence and quiet for distrust and conflict. General Reyes is doing all in his power to interest foreign capital in the exploitation of the resources of Colombia. He wants to build trunk and branch lines of railroads over its wide area; to open up its mines of gold, copper, and platinum; to improve the navigation of its many rivers; to carry to market the valuable timber of its primeval forests; to put in electric light and street-car lines in its principal cities, and to take advantage

LANDING WHARF AT PUERTO PLATA, DOMINICAN REPUBLIC.

Puerto Plata, on the north coast, ranks next to Santo Domingo in commercial importance. The town itself is not a large one, the population being about 6,000, but the harbor affords splendid anchorage for a large fleet of ocean-goiug vessels. It is a prominent shipping point for products of the Republic, and is the natural outlet for the northern provinces.

of its numerous water powers. When I was recently United States minister in Bogotá, its capital, one of the most conservative representatives of a great English banking house told me that Colombia alone could give profitable investment during the next ten years to $25,000,000 of foreign money.

THE RICH LAND OF THE ORINOCO.

Venezuela may seem a little disturbed at times, but those familiar with its interior agree that, in proportion to area, no other South American country has a more extended variety of resources capable of profitable development. One trip up the mighty Orinoco River

WATER FRONT, PARA, BRAZIL.

The boats are part of the fleet of river steamers belonging to the Amazon Steam Navigation Company, which operates twelve routes on the Amazon and its tributaries. For river traffic Para has 154 steamers, about forty of which belong to this company. Their service extends to the Purus River, 2,255 miles from Para.

and its tributaries will convince the most skeptical that millions of dollars are to be made in taking advantage of what nature has given Venezuela in prodigal supply. Like Colombia, it is almost a terra incognita to the American capitalist or traveler when he gets beyond the Caribbean coast. With these two republics crossed by trunk lines of railroads, with branches into various valleys and upon their high plateaus, they would enter upon a new era of prosperity hardly contemplated at present.

THE COMMON MISTAKE REGARDING THE TROPICS.

I am here reminded to emphasize the mistake that the average North American makes when he classes countries like Colombia, Venezuela, Ecuador, Peru, and Brazil as purely tropical and therefore dangerous for men of the United States and Europe if they expect to spend much time there. It is altitude above the sea rather than nearness to the equator that determines heat or cold. A man who climbs up from the tropical sea level to 5,280 feet, or 1 mile, upon a plateau, finds it cooler and more temperate than if he travels 1,500 miles north or south from the equator. Again, if he goes up 10,560 feet, or 2 miles, upon any one of the numerous high plateaus of the Andes, he will find a far more agreeable and equable climate than if he journeyed 2,500 miles north or south from the equatorial line. What does this suggest? Simply that the so-called and much-despised tropical section of South America, having many large and cool areas wonderfully mingled with low tropical valleys, all of which are characterized by exceptional fertility of soil and variety of resources, will experience an astonishing development when capital realizes the opportunity and feels that it is safe.

Ecuador, which looks small on the map, but which is big enough to include within its area several Pennsylvanias, is a good illustration of this point. Through its entire length for many hundred miles there are fertile, populous Andean uplands, in the center of which is located its capital, Quito. In a short time a railroad built by an American in the face of great financial and engineering difficulties will connect at Guayaquil, its port on the Pacific, with Quito, first traversing in this distance the rich tropical lowlands and then climbing up into the mountains. This road, together with one in Colombia, which is being built from Buenaventura, on the Pacific coast, into the famous and beautiful Cauca Valley, will form important divisions in the mighty Pan-American Railway system which is being so strongly advocated by ex-Senator Henry G. Davis, of West Virginia, Andrew Carnegie, and others.

THE RICHES AND PROGRESS OF GREAT BRAZIL.

When one speaks or writes of Brazil he has difficulty in finding adjectives which will describe truthfully the opportunities in that country for legitimate exploitation of North American capital and yet which will not suggest the use of exaggerated phraseology. The simple facts—that Brazil covers a greater area than the United States proper; that out of the Amazon River every day flows three times more water than out of the Mississippi; that this gigantic stream is navigable 2,000 miles for vessels drawing 25 feet of water; that the city of Rio de Janeiro, its capital, has now a population of 900,000, and spent more money last year for public improvements than

PUNTA ARENAS, CHILE, ON BRUNSWICK PENINSULA, TERRITORY OF MAGELLAN.

This is the southernmost city of the globe and coaling port for steamers passing through the Strait of Magellan. It was formerly a penal settlement but is now an enterprising commercial city of 10,000 inhabitants and the leading port in southern Chile for the export of fur, wool, and minerals.

any city of the United States excepting New York; and that to-day the central Government and the different States are expending larger sums for harbor and river improvements than the Government or States of the United States—all convince the most skeptical that Brazil is a field for the investor to study thoroughly and thoughtfully.

Only recently it was announced that a celebrated American engineer who designed the elaborate dock system at Buenos Aires, in the Argentine Republic, had secured a concession for building a great harbor at Rio Grande do Sul, in the south of Brazil, and would expend over $14,000,000 on the project. Plans for the construction of

railways into the heart of the country, including one that will eventually connect Rio de Janeiro with Montevideo, the capital of Uruguay, on the south, and with Asunción, the capital of Paraguay, on the southwest, are well under way. The navigation of the upper branches of the Amazon River are to be so improved that there will be connection by rail with Lima, on the Pacific side, and with La Paz, the capital of Bolivia, located in the central Andean plateau. All over Brazil new towns and cities are springing up which will require water works, electric lights, sewerage systems, and street-car lines. Back in the interior, which has heretofore been described as a jungle, are being found mountains of iron and coal and forests of valuable timber, upon which the world must largely draw for its supply in the future.

Over 1,000 miles up the Amazon is the thriving city of Manaos, which reminds one of the pushing western cities of the United States. It is now looking forward to a population of 100,000, and prides itself on its fine streets, business buildings, street-car service, and handsome opera house. If the traveler will go another 1,000 miles up this great stream he will arrive at Iquitos, the Atlantic port, as it were, of Peru, a city which is growing as a rubber market, although its neighborhood a few years ago was considered a rendezvous of savages. Without enlarging on the possibilities of Brazil to supply the world's demand for rubber and coffee, so well known in the United States, it can be said that this Empire Republic of South America offers a field for safe investment of $200,000,000 of American money in the near future.

AMERICAN CAPITAL BUILDING NEW RAILROADS.

It is regrettable that there is not space in this article to go into details about such important countries as Uruguay, Paraguay, Peru, and Bolivia, but a few points must be kept in mind. Chiefly through the influence of the able minister of Bolivia in Washington, Mr. Ignacio Calderon, nearly $100,000,000 of American capital will be invested in the construction of Bolivian railways, which will result in bringing her limitless mineral resources and their consequent exploitation directly to the attention of the world. In Peru the greatest mining enterprise is in the hands of Americans, and they declare that they have only scratched the surface. The millions that the Haggins have put, and are putting, into the copper deposits of the Peruvian Andes are evidence of their value. Paraguay seems to be tucked away in the interior of South America so that its agricultural and timber wealth are not appreciated, but every consular report that comes from Asunción shows that the Paraguayans are anxious to encourage the investment of North American money. In Uruguay we find one of the most fertile soils in all the world and a thrifty people; and as evidence of Uruguay's forward movement it can be cited that

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A STREET SCENE IN QUITO, ECUADOR.

The principal streets of the city present a most lively appearance, with hundreds of

the Government is spending $10,000,000 in making the harbor at Montevideo one of the best in all America.

CHILE A SCENE OF GROWING ACTIVITY.

Where to begin or end in a description of Chile's material and industrial possibilities is difficult to decide. That Europe has confidence in its future is proved by the eagerness with which German and English capital is seeking investment along numerous different lines within its limits. Reaching for over 2,500 miles along the Pacific coast of South America and having a wide variety of climates, products, and natural resources it presents an extremely inviting opportunity. Its harbors are being improved, its railroads are being extended, and its cities, especially those injured by earthquakes, reconstructed. The Chilean Government expects to spend at least $10,000,000 in making Valparaiso a safe harbor.

THE PROSPEROUS ARGENTINE REPUBLIC.

Last, but undoubtedly far from least, we consider the Argentine Republic, some times called the "Wonderland" of South America. Located to the south of the equator not unlike the United States north of it; possessing through its greater portion a temperate climate; covering an area as large as that section of the United States east of the Mississippi River plus the first tier of States west of it; drained by the great River Plate system, out of which flows twice as much water each day as out of the Mississippi; and boasting a capital city, Buenos Aires, which has a population of over 1,200,000 and is growing faster than any other city on the Western Hemisphere, excepting New York and Chicago, the Argentine Republic says today to capitalists, investors, and bankers of the world that they have no more inviting field for the secure placing of their surplus money. Business "talks," and it speaks loudly and convincingly in regard to the Argentine Republic. There can be no more logical argument in support of Argentina's claim to commercial importance than the fact that in the year 1906 it carried on a foreign trade, exports and imports, amounting, in all, to the magnificent total of $562,000,000. This, though true, seems almost incredible when we realize that the country has yet only about 6,000,000 people. It means that her trade with the rest of the world is nearly $100 per head, or proportionately greater than any other large country on this earth.

The railway systems of this Republic, which connect Buenos Aires with Bolivia on the north, with Chile on the west, and with Patagonia at the southern end of Argentina, rival, in proportion to population, the railroad systems of the United States and European countries. The cities of the interior are growing rapidly, and there is every-

where a demand for capital to give these towns modern advantages. The amount of money required not only to do this but to improve the vast agricultural possibilities of her plains and the mineral wealth of her mountains should be supplied, in a considerable part, by the United States.

GENERAL OPPORTUNITIES FOR INVESTMENT.

I would add, in reply to the many inquiries which come to the International Bureau of American Republics, that money is wanted

AREQUIPA, PERU. FOUNDED BY PIZARRO IN 1540.

Situated at an altitude of 7,360 feet on the site of an Inca settlement. In the background is seen the Misti Volcano, 19,200 feet high.

for the establishment of North American banks, or branches thereof, in the principal cities of South America; for floating government and industrial loans; for the building and extending of railroads; for the construction of electric rail and street-car lines, electric lighting plants, waterworks, sewerage systems; and for financing concessions covering harbor improvements, agriculture, timber, and mineral exploitation, not to mention a score of lesser opportunities that combine to make a general onward movement.

REVOLUTIONS AND ACTUAL COMMERCE.

As for revolutions, I desire to emphasize the fact that capital must not be frightened or misled by occasional outbreaks in some of the lesser Latin American countries. The truth is that four-fifths of South America has known no serious revolutions in the last decade and a half, while the present prospects for lasting peace and prosperity are better than ever before.

The query as to what Latin America is doing in its relations with the outer world can be summed up in the gratifying and surprising statement that the total foreign trade, exports and imports, of Latin America in the year 1906 were valued at $2,035,350,000. Of this amount, exports were $1,138,260,000, and imports, $897,095,000, leaving a remarkable balance in favor of South America of $241,165,000.

THE INTERNATIONAL BUREAU AND MR. ROOT'S TOUR.

In conclusion, I wish to take advantage of this opportunity to call the attention of capitalists, investors, bankers, and business men in general to the broadened scope and plan of the International Bureau of the American Republics, which, under the ambitious programme outlined by the Third Pan-American Conference, held at Rio de Janeiro, Brazil, in 1906, is being reorganized and enlarged so as to become a world-recognized and powerful agency not only for the extension of commerce and trade but for the development of better relations of peace and friendship among all the republics of the Western Hemisphere.

The impetus given to this plan by the extraordinary visit in 1906 of Elihu Root, then Secretary of State of the United States, to South America, can not be overestimated. He accomplished more in his three months' journey, by his contact with the Latin American statesman, by his speeches, and by his personality, to remove distrust and to promote mutual good will, confidence, and their corollary, commerce, than all the diplomatic intercourse and correspondence of the preceding seventy-five years. As a result of Mr. Root's visit to South America, a new era has already dawned in the relations of the United States with her sister nations, and it now remains for the capital of this country, accumulated through our past prosperity and looking for new fields, to improve the wonderful opportunity in the great southern continent.

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THE CATHEDRAL, SANTIAGO, CHILE.

Santiago Cathedral, an imposing structure and one of the oldest churches in South America, is situated on the Plaza de la Independencia, or Plaza de Armas, Santiago's favorite "paseo."

RESOURCEFUL CENTRAL AMERICA[a]

The best way to understand or study any section of this world which may be little known is to locate it on the map clearly and then make comparisons as to its size with sections better known.

Central America is sometimes described as all that portion of the North American continent lying between the Rio Grande and the Atrato rivers, the former dividing Mexico from the United States and the latter forming practically the boundary line between Panama and Colombia. Politically, however, it comprehends the five independent states of Guatemala, Honduras, Salvador, Nicaragua, and Costa Rica. In the order named, they lie directly south and east of Mexico, between the Caribbean Sea and the Pacific Ocean. Salvador is the only one of the five that borders solely on the Pacific, or that has not shores washed by both waters.

As the average newspaper reader sees the names of these republics mentioned in the dispatches he thinks of them as indefinitely existing somewhere to the distant south of the United States. He believes that they are nearer Mexico than Patagonia, but he hesitates before he goes on record to that effect.

In fact, all these countries, grouped as Central America, are so close at hand that they are within a few days' steaming of New Orleans, Mobile, or Galveston. They are much nearer geographically to our Gulf coast than Panama, which, on account of the advertising it has enjoyed from the canal, now seems only a few hours from New York. Panama, as it looks on the map, should belong to Central America—it certainly is not part of South America. Having formerly been a portion of Colombia, the greater part of which is in South America proper, it naturally has never been classed as belonging to Central or North America.

APPROACHES TO CENTRAL AMERICA.

A strong influence that has worked to make Central America seem far away has been the necessity, in the past, of reaching the different capitals or principal cities either by sailing from San Francisco on a journey occupying from ten days to two weeks down the Pacific coast past Mexico, or by crossing the Isthmus of Panama and proceeding north. The physical conformation of Central America is such

[a] Reprinted from the American Review of Reviews, July, 1907.

SAN SALVADOR. GENERAL VIEW FROM THE PARK.

San Salvador is the capital of the Republic, situated 2,188 feet above sea level, and has a population of 59,500 inhabitants. It is one of the oldest of New World cities, having been founded in 1528. It is substantially built, and contains many fine buildings, among them the new Cathedral, Municipal Palace, University, Palace of Justice, and Artillery Barracks.

that the high and accessible lands suitable for cities and the better classes of population are much nearer the Pacific Ocean than the Caribbean Sea. The shores and the interior facing on the latter sea are generally low, and, until recently, when banana cultivation began to open them to the world, they were a wild, swampy, mosquito jungle.

The few railroads have started from the Pacific coast and wound their way to the capitals and commercial centers, but now rapid progress is being made toward rail connections with the Caribbean side. Costa Rica is already well provided in this respect, and its beautiful capital of San Jose is easily reached in half a day's ride through impressive scenery from Port Limon. Guatemala hopes to have its railroad to the Gulf of Honduras completed next fall.[a] Nicaragua is planning a line that will connect the Caribbean Sea with its great interior lake, while Honduras has begun a road that is destined to provide an approach on the same side to Tegucigalpa. In a few years it should be possible to cross by rail each Central American country from sea to sea. An era of continued peace, which ought to be at hand, would see this desired condition of communication soon accomplished.

COMPARATIVE SIZE OF CENTRAL AMERICAN STATES.

Very few people have a correct impression of the size of Central America as a whole or of its States, taken separately. California seems like a large State. It extends 770 miles along the Pacific and has an extreme width of 375 miles. If California were laid end for end on Central America it would cover it with the exception of Salvador, which is just the size of New Jersey and occupies a little over 7,000 square miles. Stated in another way, if Central America were lifted up bodily and laid down on our Atlantic coast it would just hide all New England, New York, Pennsylvania, and New Jersey. In short, it has a combined area of approximately 167,000 square miles. Individually, aside from Salvador, already mentioned, the States could be compared as follows: Honduras to Pennsylvania, 45,000 square miles; Guatemala to Mississippi, 47,000; Nicaragua to New York, 49,000; Costa Rica to Vermont and New Hampshire, 18,000.

Data as to the population of these States are somewhat contradictory, but the official figures given to the International Bureau of American Republics by the diplomatic representatives of these countries at Washington are here used. Guatemala heads the list with 1,364,678 people. Then come Salvador, with 1,006,848; Honduras, with 543,741; Nicaragua, with 423,200; and Costa Rica, with 331,340—a grand total of 3,671,807. This nearly exceeds that of either Texas or Tennessee, and is about twice that of California. Such a

[a] This line is now (July, 1909) running.

population should disabuse the minds of many persons that Central America is a sparsely settled, savage land. Of course, there are considerable portions of the lowlands and along the seacoasts where the inhabitants are few, and even these live in most primitive manner, but on the plateaus and higher sections of the interior are cities and towns of advanced civilization, with up-to-date features of municipal life, and an agricultural population that leaves little valuable land unoccupied.

THE TEMPLE OF MINERVA IN GUATEMALA CITY, GUATEMALA.

Erected for the annual festival of Minerva, a national educational holiday celebrated throughout the Republic.

CONDITIONS OF POPULATION AND DEVELOPMENT.

It is a surprise to the man who has not studied Central America to learn that Salvador, with only 7,000 square miles, has more than 1,000,000 inhabitants. This indicates a density of population far greater than that of New Hampshire or Vermont, and means that there are not many "deserted farms" for sale in Salvador. Guatemala, with an increasing population that, since the last census, has probably now reached nearly 1,500,000, can not be regarded as a

land of untraversed jungle, for the density of population is greater than that of Louisiana. Honduras has the largest area of unused country, with Nicaragua next, but the development of the banana industry and the demand for valuable timber grown in the low interior sections are destined to make every unknown part accessible and open to exploitation.

Too strong emphasis can not be placed on the varied riches and possibilities of these five republics. Taken as a whole, they possess more agricultural and timber wealth than mining potentialities, but they are developing rapidly along all three lines in a way to prove that they have not been appreciated heretofore, either in Europe or in the United States.

The number of recent disturbances in Central America has given the impression abroad that these nations are always in a state of strife, and hence that commerce and material progress have little to encourage them. A consideration, however, of the figures of their foreign trade with the world at large, and with the United States in particular, demonstrates that despite warlike struggles at frequent intervals they have time and money to do a very fair business with the outside world.

CLIMATIC CHARACTERISTICS OF CENTRAL AMERICA.

People are always asking, What is the climate of Central America; is it not unfavorable to North Americans or to persons accustomed to a temperate climate? Were the entire area of Central America similar to the part along the Caribbean coast I should be inclined to speak disparagingly of it, but it must be remembered that large sections are located either at such an altitude or in such relation to prevailing winds that the temperature seldom becomes too hot for ordinary comfort, and never too cold. Even in the lower and so-called fever, malarial, and mosquito districts, it is wonderful what a change can be wrought by clearing away the jungle, providing good sewerage and pure water, and generally developing a sanitary environment. Then, the terrors of excessive heat seem to disappear and the Tropics become a source of delight.

What has been done at Panama can be duplicated everywhere in Central America if the same methods are employed. There is hardly a depressing, forbidding port of Guatemala, Honduras, Salvador, Nicaragua, and Costa Rica which could not be made healthy and habitable for foreigners if a well-developed plan for sanitation were carried to complete execution. This is sure to come some day, with the result that the whole so-called "Mosquito Coast" and the remainder of the Caribbean shore of Central America will be busy with prosperous commercial entrepôts, which, in turn, will be connected by railroads with all parts of the hitherto impenetrable jungle, as well

MEDICAL SCHOOL, TEGUCIGALPA, HONDURAS.
The large hospital connected with the school is supported in part by a percentage of the customs duties.

as with the mountain capitals and towns. In fact, I look to see, during the next twenty years, a transformation in Central America which will astonish the world and make it difficult to realize that, in 1907, it was commonly regarded as a terra incognita.

HOW TO REACH CENTRAL AMERICAN CITIES.

The query is often propounded to the International Bureau of American Republics: How does a visitor go to the principal cities of Central America, and what are the conditions of travel? The best way to-day to reach San Salvador, the capital of Salvador; Teguci-

GOVERNMENT PALACE, MANAGUA, THE CAPITAL OF NICARAGUA.

galpa, the capital of Honduras, and Managua, the capital of Nicaragua, is either by the way of Panama and the Pacific or by San Francisco and the Pacific, except that the new rail route across the Isthmus of Tehuantepec may presently provide connections that will be quicker than the route via San Francisco or Panama. San Jose, the capital of Costa Rica, has direct rail connections with Port Limon, on the Caribbean shore, and will soon have a through railroad to Puntarenas, on the Pacific Gulf of Nicoya. The Pacific port of Guatemala City is the town of San Jose, from which a railroad runs to the capital. The line from the Caribbean, about completed, begins at Puerto Barrios. Northwestern Guatemala is reached through the

ports of Ocos and Champerico, and a railroad extends from the latter place to several important towns of the interior. The principal port of Salvador is Acajutla, from which a railroad carries one, in five hours, to the city of San Salvador. From La Libertad there is a fair mountain road, but it has been little used since the railway was completed.

The capital of Honduras has its port at Amapala, on the Pacific Gulf of Fonseca, and a good macadamized road extends from San Lorenzo to Tegucigalpa, on which automobiles are operated. A railroad is planned and partly constructed to connect Tegucigalpa not only with the Gulf of Fonseca, but also with Puerto Cortez, on the Caribbean Gulf of Honduras. When these roads will be completed is, however, uncertain. The chief port of Nicaragua is Corinto, on the Pacific side. From this port a railroad runs to Managua and thence to Granada, on Lake Nicaragua.

PRECAUTIONS FOR TRAVELERS.

The capital towns of the Central American republics vary in population, but all provide hotels and clubs that are comfortable. New York and Paris hostelries do not abound, as there is no demand for them, but unless a man is a chronic " kicker " he need not be unhappy in his Central American surroundings. Whoever goes there should be provided with an abundance of light clothing, such as white duck, brown khaki, or thin flannel. He must guard against the sun in the middle of the day, and should wear, unless he carries an umbrella, a pith hat or some kind of sun helmet. After the sun is well down, the air cools off immediately, and the nights are generally cool. Except in the higher altitudes, a mosquito net is absolutely necessary, and no traveler along the coast or in the low interior should be caught without one. If any time is spent in this section, it is also well to take regular doses of quinine, according to one's capacity or health, in order to guard against malaria. Ordinary care should also be exercised in the kind of food consumed, and even more care in the kind of water that is drunk.

I do not wish to frighten anybody or make it appear that there is any particular danger while traveling in these countries. I desire rather to make a few simple suggestions which, if followed, will make travel and life there more safe and agreeable. As to myself, I can say that during many years' residence as United States minister in different tropical countries of the Orient and America, including a year at Panama (before it was made healthy and sanitary through the great work of Colonel Gorgas), I never experienced a day's sickness from any kind of tropical complaint. I exercised common sense care of myself, and nothing more. To-day, I visit the heart of the Tropics with far less hesitation than I do New England in winter.

STATUE OF COLUMBUS, GUATEMALA CITY, GUATEMALA.

This celebrated monument of the great Discoverer adorns Central Park. The artistic composition of the figures and the bronze globes is most happy, while this park, with its wealth of semitropical vegetation and its commanding and picturesque location, forms a fitting background.

TRADE, COMMERCE, AND FINANCIAL STATUS.

That this discussion of Central America may contain some exact information about its trade, commerce, and general business, the latest statistics and figures, prepared in the International Bureau of the American Republics, of which the writer is the director, are given in summarized form. The total foreign commerce, exports and imports, of the five Republics amounted last year (1906) to the considerable total of $56,133,000. Of this, exports were $32,170,000 and imports $23,963,000, or a favorable balance of nearly $10,000,000. The share of the United States in the above trade is interesting to note, because it averaged about half. The total was $26,376,000, of which exports

SCHOOL EXERCISES AT SAN JOSE, COSTA RICA.

This country is celebrated for its excellent schools. The University contains the National Library, which comprises 3,000 volumes of scientific and miscellaneous works.

to the United States were $14,992,000, and imports from the United States $11,384,000.

Taking each country in turn for the purpose of providing accurate and specific information, it is noted that the total trade of Guatemala with the world is $15,082,000, of which $6,844,000 are imports and $8,238,000 are exports. Of this, the portion of the United States is $5,582,000, divided as follows: Imports, $2,707,000; exports, $2,875,000. The budget for 1906–7 estimates the revenues of the Government at $25,000,000.

Salvador enjoys a foreign commerce of $9,986,000, divided into exports of $5,640,000 and imports of $4,346,000. The share of the

United States is $2,580,000, with exports of $1,225,000 and imports of $1,355,000. The annual budget for 1906–7 estimates the national revenues at $8,644,295.

Honduras conducts an external trade with the world of $7,857,000, of which exports are $5,564,000 and imports $2,293,000. The United States proportion of this trade is valued at $6,322,000, or much the largest part, of which exports to the United States are $4,632,000 and imports therefrom $1,690,000. The last budget places the revenues at $3,043,000. Although the foreign debt is heavy, Honduras has marvelous resources, which, developed, will enable her to meet her obligations.

Nicaragua's foreign commerce reaches a total of $7,128,000, of which $3,926,000 represents exports and $3,202,000 imports. Of these, the share of the United States is nearly half, as the total is $3,757,000, with exports at $2,089,000 and imports at $1,668,000. The annual income for government expenses is about $20,000,000. Nicaragua gives every evidence of being on the highway to great material progress, and is offering exceptional opportunities for the investment of capital in both mining and agriculture. Great public improvements are also contemplated that will add much to the prosperity of the country.

Although Costa Rica ranks fourth in area among the Central American republics, she stands a good second in foreign trade. This amounted in 1906 to the large sum of $16,000,000, of which the exports were $8,802,000 and imports $7,278,000. The United States shared to the extent of about half, or $8,135,000, with exports and imports, respectively, at $4,171,000 and $3,964,000. The revenue for 1906–7 is estimated at $3,372,795.

Everybody who visits Costa Rica carries away a good impression and has great confidence in its future. The banana business has grown to such size that it has become a decided source of wealth to the country and people. Mining has not been conducted on a large scale, but considerable mineral wealth is believed to exist in the mountains.

PRINCIPAL PRODUCTS SOLD AND BOUGHT.

The character of the trade of Central America with the world and with the United States can be best appreciated by noting some of the principal articles which are exported and imported. Central Americans sell abroad coffee, bananas, rubber, cacao, dyewoods, valuable lumber, like mahogany and other cabinet woods, hides and skins, rice, sugar, indigo, balsam, tobacco, and minerals. They buy cotton and woolen cloth, machinery, railway, electric, and mining outfits, wheat flour, drugs, and medicines, iron and steel manufactures, sacks for export of coffee and fruit, canned provisions, and a host of

lesser articles. The list is long enough to show that there are great opportunities in Central America for the manufacturers and exporters of the United States if they will make vigorous efforts to exploit it along legitimate lines. As this trade will next year reach a high figure, it should be carefully investigated by all those interested.

The principal centers of trade and industry in Central America include Guatemala City, which has 96,000 people; Coban, Toonicapan, and Quezaltenango, in Guatemala, with about 25,000 each; Tegucigalpa with about 34,000, and Comayagua with 10,000, in Honduras; Léon with 60,000, Granada with 30,000, and Managua with 25,000, in Nicaragua; San Salvador with 60,000, and Santa Ana with 48,000,

LAW SCHOOL, GUATEMALA CITY, GUATEMALA.

A national institution, which, together with the school of medicine, of engineering, and of philosophy, forms the university. These schools are supported by the Government and are under the direction of a board selected from the faculties of the four institutions.

in Salvador, and San Jose with 25,000, Heredia with 10,000, and Limon with 7,000, in Costa Rica. Many of these towns are also seats of notable institutions of learning, such as the schools of law and medicine at Guatemala City, the Institute of Jurisprudence and Political Science at Tegucigalpa, the National University at San Salvador, the schools of law, medicine, and pharmacy at Managua and Leon, and the schools of law and medicine in San Jose.

If anyone assumes that because there are occasional revolutions in Central America and the climate is somewhat tropical, there is not a considerable element of highly educated and refined men and women in the chief cities and towns, he labors under great error. A large proportion of the well-to-do people have traveled abroad and

send their sons or daughters to the United States and Europe for educational advantages in addition to their home schools. Each country has produced writers, historians, poets, novelists, jurists, doctors, and surgeons, as well as statesmen, who are well known throughout all Latin America and who are becoming better known in the United States. The society found by the visitor in the Central American capitals is always more interesting and cultured than he expects to meet before he has acquired familarity with actual conditions. Guatemala City, for instance, is a remarkable capital, with nearly 100,000 people, which will become a popular point for travelers and tourists from the United States when the Pan-American Railroad or the new line from the Caribbean shore is completed. In fact, Guatemala has a splendid future before it, but the world has only recently begun to appreciate its resources and possibilities. Much might also be said of the conditions and attractions of the other Central American capitals, like San Jose, Managua, Tegucigalpa, and San Salvador, but there is not space in this brief article.

BENEFITS OF AN INTERCONTINENTAL RAILWAY.

No matter how many steamship lines may be put in operation between the Pacific, Gulf, and Atlantic ports of the United States and Central America, the principal cities and points of this section of the North American continent will never be reached rapidly and by large numbers of people until the Pan-American Railway system is constructed from Mexico down through Guatemala, Salvador, Honduras, Nicaragua, and Costa Rica to Panama. The line now reaches practically to the border of Guatemala, and there are no insurmountable difficulties in connecting it wth the small systems already in operation, or in course of construction, in these different states. If the movement which has been so strongly urged by ex-Senator Henry G. Davis, of West Virginia, and which has been approved by the different Pan-American conferences, is carried to a consummation, it will be one of the greatest forward steps to Pan-American unity. In ten years, it should be possible for a traveler to start out from New York and make the journey to each of the Central American capitals in comfortable Pullman trains.

For three hundred years Central America was under Spanish authority, beginning with the invasion of Pedro and Jorge de Alvarado on the north and Gil Gonzales de Avila on the south. The former came down from Mexico just before the latter came up from Panama, taking possession of what is now Costa Rica and Nicaragua. For long years, Central America was known as the Kingdom of Guatemala, with governors appointed by the Spanish Government. After their independence was consummated in the year 1821, and,

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SCENE ON LARGE BANANA PLANTATION NEAR PUERTO LIMON, COSTA RICA.

Houses in middle background are dwellings of superintendent and laborers. Average yield of bananas per acre is 9,625 pounds; average yield of corn, 2,240 pounds; of wheat, 1,200 pounds.

until 1847, these countries remained as one republic. Since they separated there have been various efforts to unite them again into one nation, but none of these has been completely successful.

THE BUREAU OF THE AMERICAN REPUBLICS.

The International Bureau of the American Republics, in Washington, which has the twofold purpose of developing commerce and trade and of promoting better relations and closer acquaintance among all

A RAILWAY TRESTLE IN COSTA RICA.

The Pacific Railway of Costa Rica is 170 miles long, and only lacks 12 miles of construction in order to connect the Atlantic with the Pacific coast from Port Limon to Puntarenas by way of the capital, San Jose. It traverses one of the richest tropical and subtropical portions of the Republic, noted for the luxuriance of its vegetation and the beauty of its scenery. Some of the railways of Costa Rica are under direct governmental control, and all of them penetrate exceedingly productive agricultural regions, capable of supplying an immense tonnage of natural and cultivated products.

the nations of the Western Hemisphere, will be glad to answer any inquiries from the readers of the "Review of Reviews" about the resources, possibilities, and general development of the Central American republics which may be suggested by this brief description, while the able ministers in Washington and consuls-general in New York City of these countries are always ready to consider legitimate and serious questions from those who may be interested.

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A PARTIAL VIEW OF THE BAY OF VALPARAISO, CHILE.

LATIN AMERICA: A GREAT COMMERCIAL OPPORTUNITY[a]

There is no field for the study of the American manufacturer more important than that of Latin America. At this very moment conditions demand the attention of all American business men who are interested in the expansion of the foreign commerce of the United States. The whole world is suddenly awakening to the vastness and variety of the resources and possibilities of the 20 republics which reach from Mexico and Cuba on the north to Argetina and Chile on the south, a section of the Western Hemisphere which includes every kind of climate, product, and people.

Commercial countries of Europe, like England, Germany, France, Spain, Italy, and Austria, are devoting far more attention to South America than is the United States. Further than this, Japan, far away across the Pacific, is exerting herself to get into close touch with the west coast of South America. That statement may seem surprising, but proof of it is found in the projection of a steamship line which is to run from Japan to Chile, and by the arrangement of postal money-order exchange between the two countries, effective from January 1, 1908. The United States has done absolutely nothing toward improving its shipping relations with any portion of South America. The European countries already mentioned are favored in the development of their trade by numerous first-class mail, express, and passenger steamers which connect their leading ports with those of South America and even with Mexico and Central America, within the very limits of our own front yard, as it were. What a sad and depressing acknowledgment it is for us enterprising North Americans that there is not one single fast-mail steamer flying the American flag and running between the chief ports of the United States and those of South America proper. I am not making any argument for subsidy, but simply stating a fact.

SURPRISING FACTS AND FIGURES OF TRADE.

Before we go any further let us consider carefully some remarkable and convincing figures which show beyond any question or

[a] Reprinted from The World To-day, Chicago, April, 1908.

JUÁREZ THEATER, GUANAJUATO, MEXICO.

doubt the value of the Latin American commercial opportunity. The average manufacturer, merchant, and farmer of the United States has been so occupied, on the one hand, with home trade conditions or, on the other, with the possibilities of commercial expansion in Europe and Asia that he has almost overlooked the prosperous, progressive, and wealthy countries in our neighborhood to the south of us. He has not comprehended the essential truth that on the Western Hemisphere, aside from the United States, there are other great nations which have remarkable resources and which are making unusual progress. He has assumed too readily that the United

PRINCIPAL PLAZA, BOGOTA, COLOMBIA.

Plaza Bolívar is the principal square of the capital of Colombia. In the center of a garden of flowers, shrubs, and trees is a handsome statue of Gen. Simon Bolívar, the liberator of five South American Republics. The capital, municipal building, and cathedral are built around this square.

States was the "whole thing," and that what was not going on in this country was hardly worthy of respect. Now he must rub his eyes and wake to see Latin America forge ahead, appreciated by the rest of the world while the average North American has been asleep.

He who has not familiarized himself with Latin America does not stop to think that it conducted one-third of the total foreign commerce of the 21 republics of the Western Hemisphere, including the United States, during the year of 1906. It is hard for him to believe

that these lands to the south of us bought from and sold to the rest of the world products valued at $2,000,000,000 and that, of this, there was a balance of trade in favor of Latin America amounting to approximately $228,000,000.

For comprehensive and reliable discussion I have taken the average foreign trade of Latin America, covering Mexico, Central and South America, and the West Indies, for the last two or three years, and have drawn the following conclusions:

LATIN AMERICAN EXPORTS AND IMPORTS ANALYZED.

The total exports and imports of Latin America amount annually to $2,052,355,000; of this great sum, Latin America exports $1,140,260,000 and imports $912,095,000, giving, as indicated above, a remarkable balance of trade in its favor.

Noting next what is the average share of the United States in this total with all Latin America, we find it to be $519,202,700, which, subdivided, gives exports to the United States as $296,932,200 and imports from the United States $222,270,500, or a balance of trade in favor of Latin America and against the United States of approximately $74,000,000.

It is interesting to notice the character and the amount of exports and imports between the United States and Latin America that run above the million mark.

The United States exported to Latin America during the year 1907:

Agricultural implements, about	$5,000,000
Locomotives and cars, about	11,000,000
Electric and scientific instruments	4,500,000
Steel rails	4,000,000
Steel wire	4,500,000
Steel tools	4,000,000
Sewing machines	2,500,000
Pipes and fittings	3,500,000
Copper (ore and bars)	1,500,000
Wheat	2,000,000
Wheat flour	13,500,000
Cotton, cloth, wearing apparel, etc	7,250,000
Twine (manufactured fiber)	2,000,000
Leather, with boots and shoes	3,000,000
Lard	7,000,000
Oil:	
Crude, illuminating, lubricating	10,750,000
Vegetable and paraffin	3,750,000
Timber	2,500,000
Lumber	15,500,000
Furniture	3,000,000

A DOCK SCENE IN BUENOS AIRES.

The sheep industry is one of the most important in the Argentine Republic. In 1907 there were 80,000,000 head of sheep in the country, the value of those exported amounting to $4,000,000, while the shipment of wool was estimated at $60,000,000, that of frozen mutton at $6,000,000.

The United States imported from Latin America during 1907, of—

Cocoa (cacao)	$7,000,000
Coffee	70,000,000
Copper	20,000,000
Bananas and fruits	12,000,000
Furs and hides	15,000,000
Rubber	33,000,000
Iron	2,500,000
Lead	3,000,000
Sugar	70,000,000
Tobacco and cigars	16,000,000
Woods	11,500,000
Wool	6,000,000

Other articles, such as typewriters and various grades of manufactured goods, show high figures, but they do not touch the million mark.

These figures for all Latin America are more encouraging than for the subdivision of South America proper, which comprises the ten Republics of Brazil, Argentina, Uruguay, Paraguay, Chile, Bolivia, Peru, Ecuador, Colombia, Venezuela, and the British, Dutch, and French Guianas. Let us see what there is here unsatisfactory to the United States.

South America proper conducted an average foreign trade amounting to $1,513,415,000, of which the share of the United States in 1907 was only $233,293,300, including both exports and imports—barely one-seventh. Analyzing further these figures for the United States, we discover that South America sold to us products to the value of $147,680,000 and bought from us only $85,612,400. This gives a balance against us of practically $60,000,000.

Another comparison shows how far behind we are in the race with the rest of the world. South America purchased from other nations products valued at $660,930,000, of which the United States furnished $85,612,400, or barely one-eighth, and yet the more we study the South American field the more we appreciate that the United States could supply the greater portion of its imports. Correspondingly, we do not give South America as great a market for her products as we ought, for, of her total exports, amounting to $852,485,000, the United States purchased only $147,680,900, or approximately one-sixth.

ENCOURAGING FEATURES OF THE SITUATION.

Having given these figures, some of which are averages, covering a period of years, I now desire to point out, through additional figures, another feature of the situation which is most encouraging, and which should inspire our manufacturers and exporters to take advantage of the Latin-American commercial opportunity. With the

aid of the Bureau of Statistics of the Department of Commerce and Labor, the International Bureau of the American Republics has worked out the following totals showing the growth of the trade of the United States with her sister republics:

The entire commerce, exports and imports, between the United States and the countries to the south of her amounted in 1897, ten years ago, to $252,427,798. Three years later, in 1900, this had grown to $324,680,368. Five years more, in 1905, it had expanded to $517,477,368; while two years later, 1907, we are gratified to note that it has reached the splendid total of $587,194,945. It is thus seen that in ten years our trade with Latin America has increased by the vast sum of $335,000,000, or has more than doubled. Certainly this is a record of which our country can be proud, and yet it is only a beginning of possibilities.

Inasmuch as the total foreign commerce of Latin America for 1907 was over $2,000,000,000, it can be seen that the United States is far from having her share. The great point is that if the United States, under present conditions and with the present lack of interest, can conduct a trade with Latin America of nearly $600,000,000 per annum, it is sure to do a business of $1,000,000,000 in the near future, after our manufacturing and agricultural interests fully realize the value of the opportunity and put forth their best energies to control it.

THE GREATNESS OF THE LATIN-AMERICAN OPPORTUNITY.

Having taken up these measurements of commerce and trade, it is logical that we should consider some descriptive facts which shall prove to everybody the greatness and importance of the Latin-American countries. There is not space in a brief article like this to describe carefully what has been done by Mexico, Central America, Cuba, Haiti, and the Dominican Republic, which border on the Gulf of Mexico and the Caribbean Sea, and therefore particular attention will be given only to South America proper. In passing, however, we should bear in mind that over $800,000,000 of American capital has been invested in Mexico, and that last year that country conducted a trade with the United States valued at over $125,000,000, of which over $67,000,000 represented imports from the United States.

Central America, comprising Guatemala, Salvador, Honduras, Nicaragua, and Costa Rica, is entering upon a new era of prosperity and progress as a result of the treaties and conventions signed at the Central American Peace Conference recently held in Washington. If these international agreements are approved by all these countries, there is no reason why they should not have a growth and development like that of Mexico, because they possess a remarkable vari-

OPENING OF CONGRESS, LA PAZ, BOLIVIA.

The National Congress holds an annual session of sixty days, usually commencing August 6. The legislative branch of the Government consists of a Senate, composed of two members from each of the eight Departments of the Republic and elected for a term of six years, one-third of whom are renewed every two years; and a House of Representatives with seventy-two members, elected for four years, one-half of whom are renewed every second year. The members of both Houses are elected by popular vote.

ety of resources and a favorable climate in most sections. In 1906 Central America conducted a foreign trade valued at almost $56,000,000, of which the imports from the United States amounted to nearly $12,000,000.

The republics and islands of the West Indies are forging ahead, and last year boasted of a foreign trade amounting to $240,000,000, of which $153,000,000 were imports by these islands from the United States.

MACKENZIE COLLEGE, SÃO PAULO, BRAZIL.

An undenominational educational institution founded in 1889 by John T. Mackenzie, of New York, who gave $42,000 toward the erection of the building. It has graded and normal departments and a self-supporting manual training school.

Coming, then, to South America proper and noting some salient facts, we are impressed first with Colombia, the nearest to the United States of the South American republics, having an area as large as Germany and France put together, and entering upon an era of rapid progress as the result of the enlightened administration of General Rafael Reyes. Having traveled extensively over the interior of Colombia, I can vouch for its richness. As soon as it is opened up by railroads and by improved navigation of its rivers, it should have a development not unlike that of Mexico.

Venezuela greatly resembles Colombia, with an unusual mingling of rich plateaus and river valleys which offer an inviting field of legitimate exploitation. The mighty valley of the Orinoco alone is a section in which millions and millions of capital may be safely invested.

The British, Dutch, and French Guianas have only been barely touched by the hand of capital, and yet they will soon experience a progress surpassing any past development.

BRAZIL'S VAST AREAS AND POSSIBILITIES.

Brazil is indeed an interesting subject to discuss. It is so large, so resourceful, and so vast in potentialities that it is difficult to confine oneself to conservative language. When we remember that the entire connected area of the United States could be placed inside the limits of Brazil and that there would still be room for the German Empire; that out of the Amazon River flows every day three times as much water as from the Mississippi; that Rio de Janeiro, its capital, is already a city of 900,000 inhabitants and growing with rapidity; that the government and people of Brazil gave our battle-ship fleet a more magnificent welcome than was ever given to a visiting fleet from a foreign nation in the history of the world, then we shall have before us some facts that show how worthy of our special attention is this great Republic of South America.

All over Brazil there is evidence of the new era of material progress. Railroads are being built into the interior, rivers and harbors are being improved, the cities are being modernized, the school systems are being elaborated, and the native richness of the soil and forests is being exploited, with the result that a large amount of European and American capital is being invested there with absolute surety of good returns. In no country of South America has the manufacturer and exporter a better chance to build up his trade than in Brazil. To-day the balance of commerce exchanged is greatly against us. Brazil buys from the United States only about one-fifth in value of what she sells there. This country is Brazil's chief market for coffee, but our merchants have made so little effort to supply what Brazil demands from foreign countries that Europe practically controls the import situation.

Uruguay, just below Brazil, and Paraguay, between Brazil and Argentina, are small in area, but rich in agricultural possibilities. The city of Montevideo, the capital of Uruguay, has a population of 300,000 and is an important port at the mouth of the Rio Plata. The peoples of both countries are enterprising and progressive, and believe that their nations will see remarkable progress during the next decade. Montevideo is spending $10,000,000 in the im-

MUNICIPAL PALACE, CITY OF PUEBLA, STATE OF PUEBLA, MEXICO.

One of the finest and most commodious municipal buildings in the Republic, overlooking a beautiful park and the magnificent cathedral of the "City of the Angels."

provement of its harbor facilities, while Asunción, the capital of Paraguay, is looking forward to the improvement of the River Paraná and to the extension of the railroad system, so that it will be in communication on the one hand with Argentina and Uruguay and on the other with Brazil.

In this connection it must be remembered that southern Brazil, Uruguay, Paraguay, all of Argentina and Chile are practically in the south temperate zone, and possess climatic conditions not unlike those of the United States far north of the equator. Such a location means much for their future development as the homes of ambitious peoples.

ARGENTINA A WONDERLAND OF MATERIAL PROGRESS.

Argentina is a country of peculiar interest. It has gone ahead with such rapidity during the last ten years that it is difficult to predict what another decade will show. It has such a large area suitable for the growth of products which are needed in Europe that it is always sure to have an enormous foreign trade. With a present population of nearly 6,000,000 people it conducted in 1907 a foreign commerce valued at nearly $600,000,000, a total greater than that of Japan or of China. This gives an average of nearly $100 a head, which is larger than that of any other important country in the world.

Argentina is gridironed with a system of railroads which enables one to cross the continent from Buenos Aires to Santiago in less than forty-eight hours, including a short trip by coach over the top of the Andes, and to go in a Pullman train from the borders of Bolivia on the north into the heart of Patagonia on the south.

Buenos Aires, its capital, is one of the wonderful cities of the world. It has a population now of nearly 1,200,000, and is growing more rapidly than any city in the United States with the exception of New York and Chicago. It has a finer system of docks and wharves, a more costly and beautiful opera house, a larger club, and a more extensive newspaper plant than any city of our own progressive land. It has plans to build an intricate system of underground railways, and it is made beautiful by numerous boulevards, parks, and squares. The commerce of all Argentina centers in Buenos Aires, and it is not an uncommon thing to see scores and scores of merchant vessels, flying the flag of every important country except the United States, loading and unloading along its water front. The people are decidedly progressive and represent a new race, inasmuch as they are a combination of Spanish and Italian, with a sprinkling of English and German blood, and they are developing a class of men and women who insure the future strength and quality of the country.

CHILE AND THE WEST COAST OF SOUTH AMERICA.

The size and importance of Chile can be best appreciated by remembering, first, that it runs up and down the west coast of South America in the Temperate Zone just as our own west coast borders on the Pacific Ocean, and, second, that if the southern end of Chile were placed at San Diego, the southern end of California, the northern line of Chile would be located in the middle of Alaska. In other words, it extends north 2,600 miles from the Straits of Magellan to the Peruvian border, while its average width is that of California,

A SECTION OF THE HISTORIC WALL OF CARTAGENA, COLOMBIA.

Erected by Spain at a cost of $55,000,000, for protection against pirates. Cartagena was the port whence Peruvian gold was shipped to Europe, and is now one of the leading ports of Colombia.

with a corresponding variety of climate and products. Its capital city, Santiago, has a population of 400,000, and is classed as one of the most attractive cities of the southern continent. At its principal port, Valparaiso, the Chilean Government is preparing to spend $10,000,000 for harbor and dockage facilities, thus making it the most complete port on the Pacific Ocean.

Although Chile is well provided with railroads, the Government is now at work on a scheme for a longitudinal road to run the entire length of the country, and to connect the capital with every section.

FRONTAGE ON RIVER PARANA OF ASUNCION, THE CAPITAL OF PARAGUAY.

The enormous wealth of the nitrate fields of Chile brings to the country a vast revenue which makes it almost independent of other sources for the maintenance of the Government. Chile is anxious for the completion of the Panama Canal, so that it can get into closer touch with the United States. When that waterway is completed, it should be possible to go from New York to Valparaiso in less than fifteen days, while now it takes on an average of thirty days. The foreign commerce of Chile last year amounted to $180,000,000.

BOLIVIA, PERU, AND ECUADOR.

Although Bolivia has no seacoast, it covers an immense territory, in which could be placed the State of Texas twice over and still leave room for Arkansas and Kansas. A large portion of it is located at a high altitude, so that it has favorable climatic conditions. It possesses a remarkable variety of mineral and agricultural riches, and is entering now upon a period of real progress. An American syndicate is building a system of railroads upon which will be expended fully $100,000,000. Its interesting capital, La Paz, can be reached by a combination journey of rail and water up from the Pacific Ocean and across Lake Titicaca, the most elevated navigable body of water in the world. The value of the foreign trade of Bolivia is approximately $35,000,000, but it is growing with rapidity and bids fair to double itself in the near future.

North of Bolivia extends Peru over an area in which could be placed all of the Atlantic Coast States from Maine to Georgia. It has a mingling of low country along the Pacific, and again in the upper valleys of the Amazon, so that, with the great plateaus and mountainous districts of the Andes, Peru possesses a wide variety of climate, products, and resources. Many millions of American capital have already been invested there in the development of its mines.

Lima, the capital city of Peru, is one of the oldest and most aristocratic capitals of Latin America. Here was established a university one hundred years before Harvard was founded. Here was the seat of one of the Spanish vice-royalties in the days of the old régime. To-day it is a prosperous, busy, and well-built metropolis. The port of Lima is Callao, only a few miles away, where the American fleet under Admiral Evans made its fourth stop in its journey around South America. It has an excellent harbor, and through it passes the greater part of the foreign trade of Peru, amounting to $49,150,000.

Ecuador, in which the State of Illinois could be placed many times, is rejoicing now in the prospect of the advantages of the railroad which connects its principal port, Guayaquil, on the coast, with

CALLE ZABALA, MONTEVIDEO, URUGUAY.

the famous old capital of the Republic, Quito, a city of about 80,000 people, located at an elevation of 10,000 feet above sea level, upon the plateaus of the Andes. When the branches of this road are completed the interior of Ecuador will experience a development that will add much to the wealth of the country.

In 1909 Ecuador will hold an exposition to celebrate the one hundredth anniversary of the declaration of independence from Spain, and it is expected that there will be a great display of the natural resources and products of the country, which will be sure to attract universal attention and prove the value of this region as a field for the investment of foreign capital. The United States has been invited to participate, and President Roosevelt has recommended to Congress that an appropriation be voted for a building and exhibit.

A VISIT TO SOUTH AMERICA RECOMMENDED.

While what I have written about these countries may awaken interest among those who have paid no attention to South America, I am prompted to advise strongly that every person who has the time and money should make a visit to the principal countries and cities of South America and see with his own eyes the possibilities of that part of the world. The average American business man when he wants a vacation goes to Europe; some few go to the Far East, but practically no one proceeds to South America. If the conditions could be changed, and travel to the southern continent popularized, the beneficial effects upon the development of our commerce would soon be evident.

This prepares the way for pointing out the vital importance of improving our shipping facilities with South America. In contrast to the possibility of reaching the chief cities of Brazil, Argentina, Chile, and other countries by fast and commodious steamers running from Europe in considerable numbers, is the fact that there is not one first-class mail, express, and passenger steamer flying the American flag and running between any one of the ports of the United States and those of South America below the equator. It is most depressing for a citizen of the United States to make the grand tour of these southern cities and see nowhere the Stars and Stripes unless it be floating from an occasional man-of-war or pleasure yacht. Perhaps he may run across a sailing vessel with the United States flag, but even these are few in number compared to what they were in the olden days.

I give here suggestions about travel to Latin America, because I wish to show to business men, investigators, and others how such a trip can be made.

To reach Brazil, Argentina, and Uruguay direct, comfortable but not fast steamers may be taken from New York. the journey to Rio

GOVERNMENT PALACE, SANTIAGO, CHILE.

The Government Palace, called "La Moneda," is situated near the beautiful "Alameda de las Delicias," and is one of the largest buildings in Chile. It contains not only the offices of the President and most of his ministers, but also the Treasury, and a number of departmental offices. In the construction of this huge edifice 1,500,000 pesos were invested.

consuming eighteen days, and to Montevideo and Buenos Aires, on the through steamers, four to seven days longer. For Asunción, the capital of Paraguay, there are numerous first-class steamers up the river Paraná from Buenos Aires. A more popular and fashionable route is to go first to Europe, where, at Southampton and Havre, English, French, and German steamers of the most modern and luxurious type provide accommodation for passengers to Rio in sixteen days and to Montevideo and Buenos Aires in four to six days more.

To reach Venezuela there are two lines of steamers from New York, the journey to La Guaira taking six to seven days direct, or twelve days indirect service.

The Caribbean ports of Colombia, Cartagena, and Baranquilla are visited by steamers from New York, which stop also at Colon on the Isthmus of Panama and at Kingston in Jamaica.

All Pacific ports are reached from Panama after crossing the Isthmus from Colon, or by taking a steamer from San Francisco which touches all intermediate points between San Francisco and Panama. Panama is the northern terminus of the steamers touching the Pacific ports of Colombia, Ecuador, Peru, and Chile.

Steamers can be taken in New York to reach Costa Rica, Nicaragua, and, since the opening of the railway from Puerto Barrios, even Guatemala. For Salvador, Honduras, and the west coast of Guatemala and Nicaragua, the steamers from San Francisco or Panama are the more available.

NEED OF FIRST-CLASS STEAMSHIP FACILITIES.

The commerce of the United States with South America proper has already been shown to be only $233,000,000 out of the total foreign trade of these countries amounting to $1,500,000,000. That this condition is coincident with the lack of first-class steamship facilities is at least a justifiable conclusion, if it is not entire proof that one is responsible for the other. Despite the fact that there are a large number of freight vessels, all of them flying foreign flags, running between the chief ports of the United States and those of South America, it is just as necessary for us to have fast mail, express, and passenger steamers on the high seas to conduct commerce, to carry letters, and to take care of passenger traffic and express freight requiring early delivery, as it is to have the corresponding kind of railroad trains upon land.

Can anyone imagine Chicago holding its present position if it were reached only by freight trains? The fast mail, express, and passenger railroad service is an absolute, if not the principal, essential to the development of the exchange of trade. It is folly, therefore, to expect that the United States can ever hold an important position in the commerce of South America unless the facilities for going back and forth and for mail communication are improved.

There could be no better evidence of the unfortunate state of affairs than the fact that more business men from the progressive Republic of Argentina left Buenos Aires in one week, aboard the fast and elegant European steamers, either to visit Europe on business or to enjoy travel, than proceeded to the United States in a whole year on the slow-going vessels that connect Buenos Aires with New York. The records of Rio de Janeiro, the great capital of Brazil, show that the European boats in one week carried away more Brazilians to Europe than all the vessels running to the United States in a whole year.

The solution of this problem is not in a so-called "subsidy," which is an unfortunate term and often misleading. The whole question boils itself down into the necessity of paying a good wage for work

GOVERNMENT BUILDING IN SUCRE, ONE OF THE PRINCIPAL CITIES OF BOLIVIA.

well done. That is, the United States Government must be ready to pay steamship companies flying the American flag such a reasonable sum for carrying the mails on vessels of, say, 17 knots speed and first-class passenger accommodations, that they can deliver mails and passengers in competition with the vessels of Europe, and so provide the same kind of facilities on sea that we get from the mail trains on land throughout the United States, and to which the United States Government pays a regular sum for the quality of service rendered.

THE INTERNATIONAL BUREAU OF THE AMERICAN REPUBLICS.

In conclusion, advantage is taken of this opportunity to call the attention of business men who read this article to the International

SAN ROQUE DAM, CORDOBA RANGE, ARGENTINE REPUBLIC.

Fifty million cubic meters of material were used in the construction of this dam, which represses 260,000,000 cubic meters of water and irrigates 230,000 acres. The dam cost $1,320,000 in gold.

Bureau of the American Republics. This institution was founded eighteen years ago at the first Pan-American Conference for the purpose of disseminating information throughout the different American Republics concerning mutual progress and development. As a result of the third Pan-American Conference held at Rio de Janeiro and through the efforts of Secretary Root, who has done more than any other man in the history of American diplomacy to advance the prestige and influence of the United States in Latin America, it has been reorganized and enlarged so that it may become

HIDE AND WOOL SECTION OF CENTRAL PRODUCE MARKET, BUENOS AIRES.

The Central Produce Market of Buenos Aires is the largest wool and hide market in the world. The building is an iron structure four stories high, covering an area of 182,000 square feet, and was erected at a cost of about $4,100,000. There is a complete installation of cranes, elevators, and apparatus for loading and unloading the principal export products of Argentine Republic. Immense quantities of wool, hides, and cereals are annually shipped from this market to the large commercial ports of the world.

a world-recognized and practical agency for the development of Pan-American commerce and comity. It is intended to be not only a bureau of information, supplying all varieties of data regarding different American countries to manufacturers, educators, travelers, students, etc., but the means through which all the resolutions of the different Pan-American conferences shall be put into force.

Everything possible is done by the Bureau to bring about better relations and more intimate acquaintance and intercourse among all the nations of the Western Hemisphere. It publishes a monthly

bulletin which is a careful record of the commercial and business conditions of all the republics, and distributes a large number of publications descriptive of the American republics, their conditions, resources, and potentialities. Connected with it is the Columbus Memorial Library, which is the largest single collection in the United States of books relating to the history, progress, and present status of all the countries under discussion.

Through the beneficence of Mr. Andrew Carnegie and the contributions of the different governments, the International Bureau is shortly to be housed in a magnificent new building which will cost approximately $750,000, and provide in Washington a temple of friendship and commerce which will be, in a sense, a meeting place for all the American republics.

The Bureau is supported by the joint contributions of the 21 American republics, and its affairs are controlled by a governing board composed of the diplomatic representatives in Washington of 20 republics, with the Secretary of State of the United States as chairman ex-officio. Its chief executive officer is the director, who is chosen by this governing board. He, in turn, is assisted by the secretary of the Bureau and other officials and experts.

In the event that anyone desires information, he may address the Director, Pan-American Bureau (as it is commonly described), 2 Jackson Place, Washington, D. C. It will be a special pleasure to consider carefully any inquiries regarding Latin America which may come from the large and representative constituency of The World To-Day.

CALLE DE ESTADO, SANTIAGO, CHILE.

Calle de Estado is one of the busiest thoroughfares in Santiago, running from the "Alameda de las Delicias" to the principal square, the "Plaza de Armas." It is lined with numerous retail stores, in which can be found all the luxuries of American or European cities.

A READY AID IN FOREIGN TRADE[a]

HOW THE BUSINESS MAN CAN USE THE SERVICE GIVEN FREE BY THE INTERNATIONAL BUREAU OF THE AMERICAN REPUBLICS, TO BECOME FAMILIAR WITH CONDITIONS IN LATIN AMERICA, TO LEARN THEIR SPECIFIC DEMANDS, AND TO AID IN SECURING PROFITABLE BUSINESS.

Every business man, every professional man, every man interested in our foreign relations, should become acquainted with the International Bureau of the American Republics. Its great practical value to the business man, its possibilities for good in the development of both commerce and comity among the American nations, the vast field it represents—these facts bring a realization of its importance.

To understand what the International Bureau can do for business, it is essential to know its history.

Although it has led a dignified and honorable existence for eighteen years, and has had excellent and able men at its head, there has never been until now any popular interest in our sister American nations. It required the statesmanship of an Elihu Root and an unprecedented journey on his part all around the South American continent to make the people of the United States realize the vast importance of our relations with the nations to the south of us.

The International Bureau was organized as a result of the first Pan-American Conference held at Washington in 1889–90. The delegates from Latin America found such ignorance here of the peoples, institutions, and resources of their countries, and, on the other hand, such ignorance on their part of the real characteristics of the United States, that the conference authorized the opening of what might be called an International Bureau of Information. Subsequent conferences enlarged its functions until now it bids fair to become one of the most important international institutions of the world. The early directors exerted their best efforts for the welfare of the Bureau, but they labored under the handicap of lack of general interest. Now a new era is dawning and the present director, no more capable than his predecessors, finds a far more sympathetic constituency to aid his programme of reorganization and upbuilding.

THE PECULIAR ORGANIZATION OF THE INTERNATIONAL BUREAU.

The International Bureau of the American Republics is indeed unique. It is the only office of its kind in the world. It is the head-

[a] Reprinted from "System," Chicago, March, 1908.

quarters in the capital of one American nation of 21 American Republics. Its director is the only international officer of America chosen by the vote of all the American governments.

MERCADO DE PILAR, BUENOS AIRES, ARGENTINE REPUBLIC.

One of the numerous markets of the city of Buenos Aires. The stalls and stands are required to be kept scrupulously clean, and strict hygienic regulations must be observed in the sale of fruits, vegetables, meats, and other similar products.

The Bureau is not in any sense subordinate to a department of the United States, as are all the other bureaus of Washington. It is strictly independent, and its chief officer is responsible to the 21 representatives of the American governments who constitute its

governing board and guide its policies. This board has as its chairman the Secretary of State of the United States, inasmuch as the Bureau is located in Washington and its relations with the United States Government are through the Department of State.

The contributions of all the American republics, based on population, give it financial support. Although the United States consequently pays more than the other 20 combined, the minister of the smallest nation in population has a vote in its governing board equal to that of the Secretary of State of the United States. It is this feature of equal, mutual interest and authority that keeps up the pride of all Latin America in its work and advancement. The diplomat, business man, or traveler from Central America or distant Argentina and Chile, who walks into the Bureau or writes to its staff for information, is just as much at home as the corresponding man from the United States.

Out of the total 12,000,000 square miles occupied by the American countries, those of Latin America include nearly 9,000,000 against 3,000,000 of the United States proper. Brazil alone exceeds the connected area of the United States by nearly 200,000 square miles; we could put all of the United States, without Alaska, within Brazil and still have room for the major portion of the German Empire. Of the 155,000,000 people living in the American republics, 70,000,000 reside in the Latin-American countries—certainly enough to be worthy of our close study and of our sincere friendship. That number of millions can also buy a considerable quantity of products of other countries as further figures will demonstrate.

The total foreign commerce, exports and imports, of the 21 American republics, including the United States, last year exceeded $5,000,000,000. Of this huge total, Latin America—too often despised by our business men—bought and sold products valued at the vast sum of over $2,000,000,000, or more than one-third. That we are getting a share of this, which proves its value, is admitted when it is shown that our portion of these $2,000,000,000 was $600,000,000 for the past year.

This immediately suggests the question to the manufacturer and exporting or importing reader of this article: "Am I getting my part of this?" If the answer is "No," then he should write to the International Bureau of the American Republics and find out why not—and how he may.

THE PERSONNEL AND ORGANIZATION OF THE BUREAU.

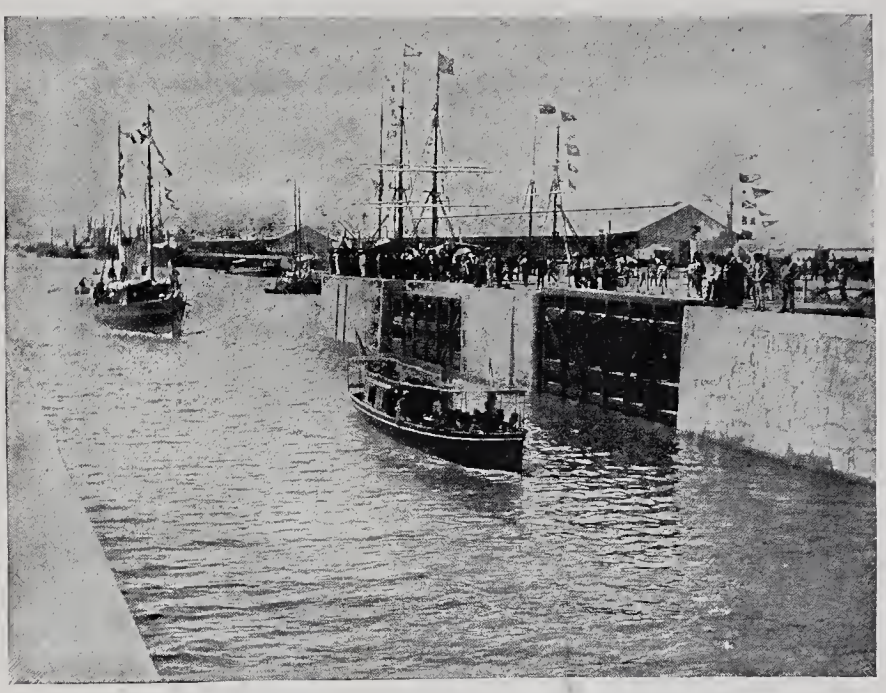
The source of this information will be the working staff of the Bureau, which is composed of about 25 persons. These are divided into administrative, editorial, translating, statistical, compiling, and

JUAREZ COLONY, CITY OF MEXICO.

One of the principal residence sections of the capital, sometimes called the "American Colony." Its broad and well-paved streets are lined with costly residences.

service sections. All incoming correspondence is supposed to be addressed "The Director, Pan-American Bureau, 2 Jackson Place, Washington, D. C.," but, whatever way it may be directed, it is given immediate attention and sent to whatever section is to prepare the answer.

All outgoing letters are signed by either the director or by the secretary of the Bureau, the chief clerk, or the librarian, as the case requires. Careful files are kept of correspondence, and it is the rule of the Bureau to answer all inquiries with the least possible delay. The officer, after the director, having general supervision of the work of the Bureau is its secretary, Dr. Francisco J. Yánes, an accom-



A PORTION OF THE NEW DOCKS AT BUENOS AIRES.

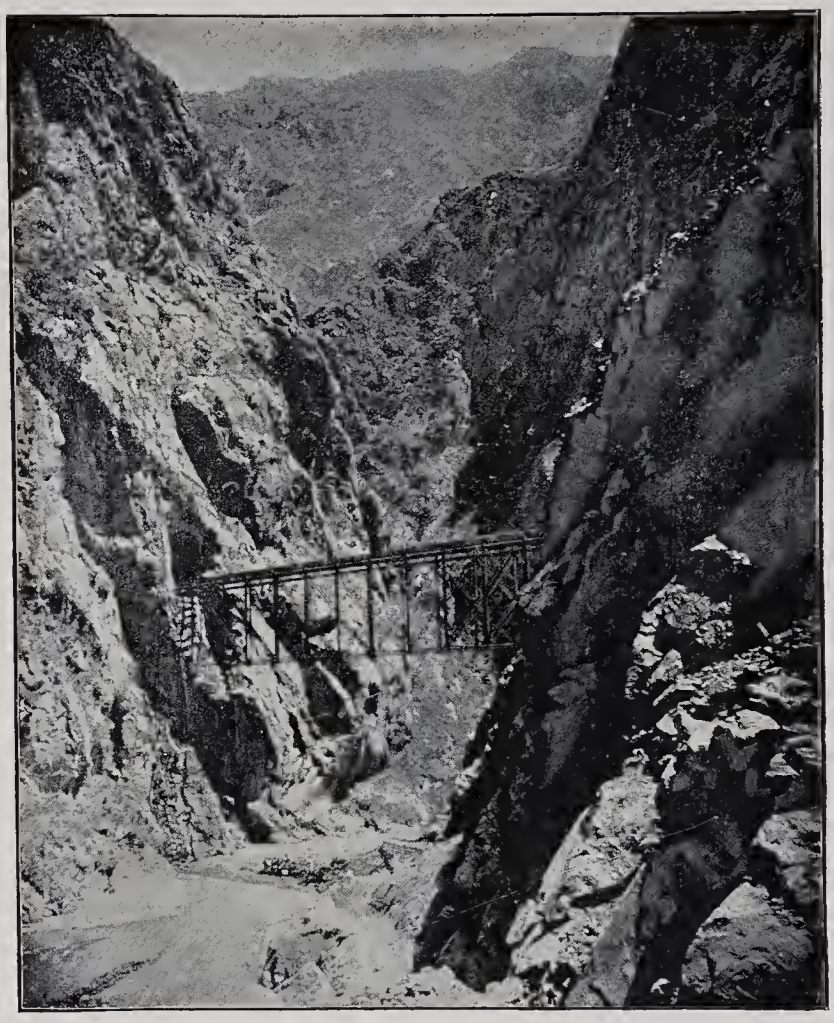
plished Latin-American scholar and authority on the material and economic conditions of the American republics.

So far as the business man is concerned, the Bureau stands ready to aid him by giving facts and advice regarding any subject of American commerce.

To supply every kind of information within its scope, the International Bureau depends first on its library, known as the Columbus Memorial Library, of over 15,000 volumes covering every American nation and containing the best individual collection of Americana in the United States; second, on the official reports of all American governments, which are sent to it in accordance with the resolution of the Pan-American Conference; third, on the official gazette and private

JOHN BARRETT, DIRECTOR OF THE INTERNATIONAL BUREAU AND FORMER MINISTER TO SIAM, THE ARGENTINE REPUBLIC, PANAMA, AND COLOMBIA.

newspapers, trade journals, and similar publications of the different capitals; fourth, on reports of American consular officers in the form of duplicate copies of the originals sent to the Department of State; fifth, on handbooks and pamphlets carefully prepared from time to time, describing the resources, progress, conditions, and development of the different countries; and sixth, on maps and geographic data, as prepared by official and private agencies and persons.



"INFERNILLO" BRIDGE, OROYA RAILROAD, PERU.

This bridge is at an altitude of 10,924 feet above the sea level, and received its name from the gorge which it crosses at a height of 165 feet above the foaming waters of the Rimac River. The span is 160 feet in length.

All this material is thoroughly classified and can be consulted without delay. The library is open to responsible people from 9.30 a. m. until 4 p. m. every day, and books are loaned for brief periods to those who are properly accredited. If a business man, student, or traveler addresses any inquiry to the Bureau, the qualified members of its staff compile from the data just described the necessary reply; if he calls in person, he is immediately placed in touch with the mem-

ber of the staff who can best assist him, and provided with any books, pamphlets, reports, maps, or other matter he should consult.

THE PRACTICAL RESULTS ATTAINED BY THE BUREAU.

One or two illustrations will serve to show the business man how the machinery of the bureau works in his interest. A manufacturer of automobiles writes or calls and says that he knows nothing concerning the Latin-American market, but that he is contemplating entering it and wants to ascertain all about it.

LOADING COFFEE AT SANTOS, BRAZIL, THE CHIEF COFFEE EXPORTING PORT OF THE REPUBLIC.

Brazil's exports of coffee in 1907 amounted to $142,000,000, of which over $100,000,000 were shipped from Santos.

The director or secretary acknowledges his letter at once, giving some comprehensive ideas and forwarding pamphlets describing general conditions in Latin America so far that the manufacturer may gain preliminary information on the field he is studying.

Then one of the statistical or trade experts of the Bureau compiles a memorandum showing present imports of automobiles to Latin America, country of origin, conditions of demand and competition, character of roads and streets, freight charges, shipping facilities, tariff or customs rates, methods of payment, climatic effects on material, and any other practical data that would be useful and helpful.

A traveler who has never visited South America wants information. He is immediately provided with handbooks followed by a memoran-

POLICE DEPARTMENT, BUENOS AIRES, ARGENTINE REPUBLIC.

This handsome building is the central station of the 32 police precincts into which the city of Buenos Aires is divided. The police force, consisting of about 4,000 officers and men, is supplemented by a mounted squadron of 100 gendarmes. The police department is well organized, and is noted for the quickness and effectiveness of its service.

dum describing steamship and railway lines, cost of transportation, hotels, principal points of interest, kind of money used, clothing

required for climate, and time needed for different journeys. The university professor, student, lecturer, or writer seeks the best material for acquiring information on Latin America. He is given a practical list of books and magazines to read and maps to secure, with names of publishers and authors.

And so I might go on and on giving examples of the constant and increasing evidences of the good work the Bureau is doing, not only along material, commercial, and economic lines, but in educational, social, and intellectual directions. Perhaps it suffices to add here that the correspondence of the Bureau has quadrupled during the last eight months and the demands for its printed matter has grown in proportion. It now averages nearly 3,000 letters of legitimate inquiry from all parts of the world, received and answered each month, together with 20,000 bulletins, handbooks, pamphlets, and circulars distributed for the same period.

MAGAZINES AND VARIOUS PUBLICATIONS ISSUED AS HELPS TO BUSINESS.

The most important connection between the Bureau and the great commercial interests of Pan-America is its "Monthly Bulletin." This is issued in magazine form at the end of each month and contains the latest official data from all the American republics covering exports and imports, trade conditions, tariff changes, public improvements and enterprises, industrial opportunities, new laws affecting commerce, immigration, and mining concessions, and other kindred information. It may be obtained by paying the annual subscription of $2 in the American republics or $2.50 in non-American countries.

Aside from the Monthly Bulletin the bureau has for sale at cost many useful handbooks and pamphlets, together with others which are sent free upon application. There is a printed list of all publications that will be immediately forwarded to those expressing a desire for it.

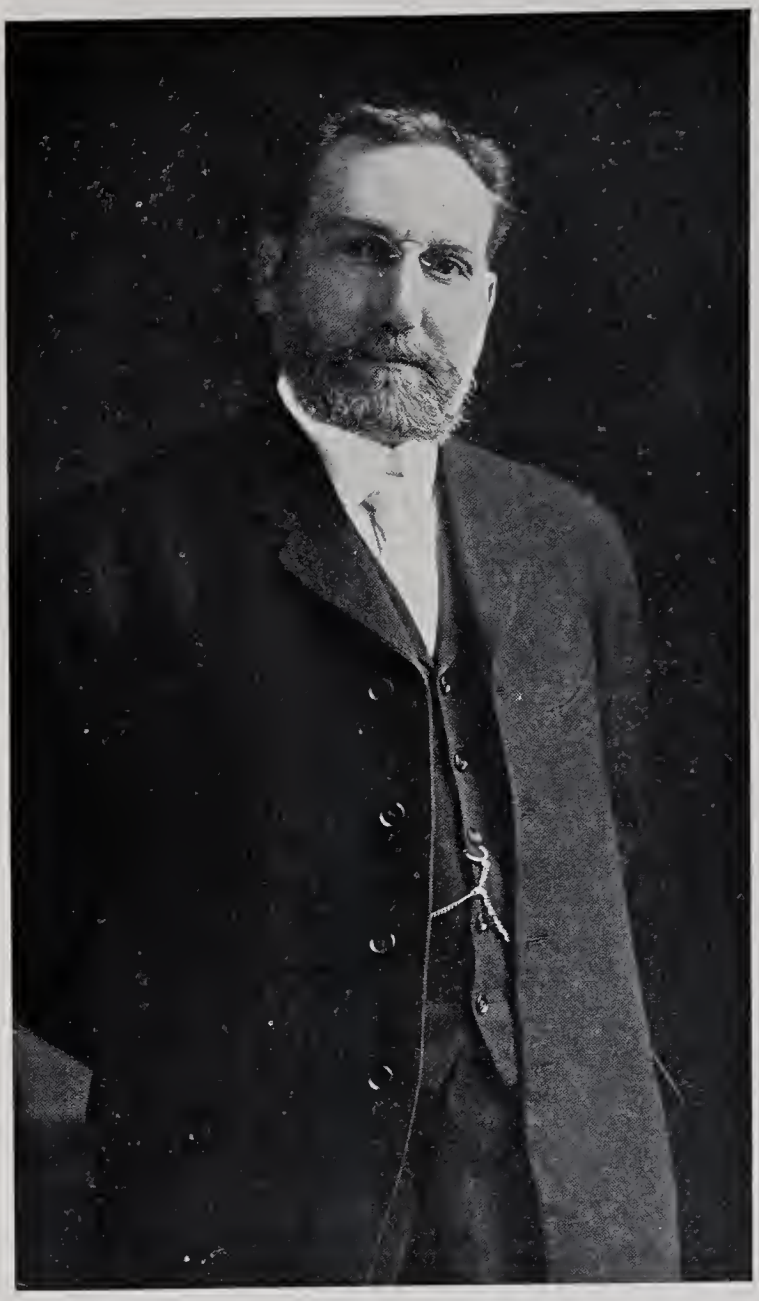
In order that this article may be complete, and the scope and importance of this institution thoroughly understood, I desire to quote from the resolutions passed at the last Pan-American Conference held in Rio de Janeiro, Brazil, during 1906, and made memorable by the presence of Secretary Root. They read:

The Third International Pan-American Conference resolves to continue the International Union of the American Republics created by the first conference and confirmed by the second.

The purposes of the International Bureau of the American Republics, which represent said union, are the following:

1. To compile and distribute commercial information and prepare commercial reports.

2. To compile and classify information respecting the treaties and conventions between the American Republics and between the latter and non-American States.



FRANCISCO J. YÁNES, SECRETARY OF THE GOVERNING BOARD AND OF THE INTERNATIONAL BUREAU.

3. To supply information on educational matters.

4. To prepare reports on questions assigned to it by resolutions of the International American Conferences.

5. To carry into effect all resolutions the execution of which may have been assigned or may hereafter be assigned to it by the International American Conferences.

6. To act as a permanent committee of the International American Conferences, recommending topics to be included in the programme of the next conference; these plans must be communicated to the various governments forming the union at least six months before the meeting of the next conference.

7. To submit within the same period a report to the various governments on the work of the bureau during the term covered since the meeting of the last conference and also special reports on any matter which may have been referred to it for report.

But this is not all by any means. In a report on the Bureau recently prepared I say:

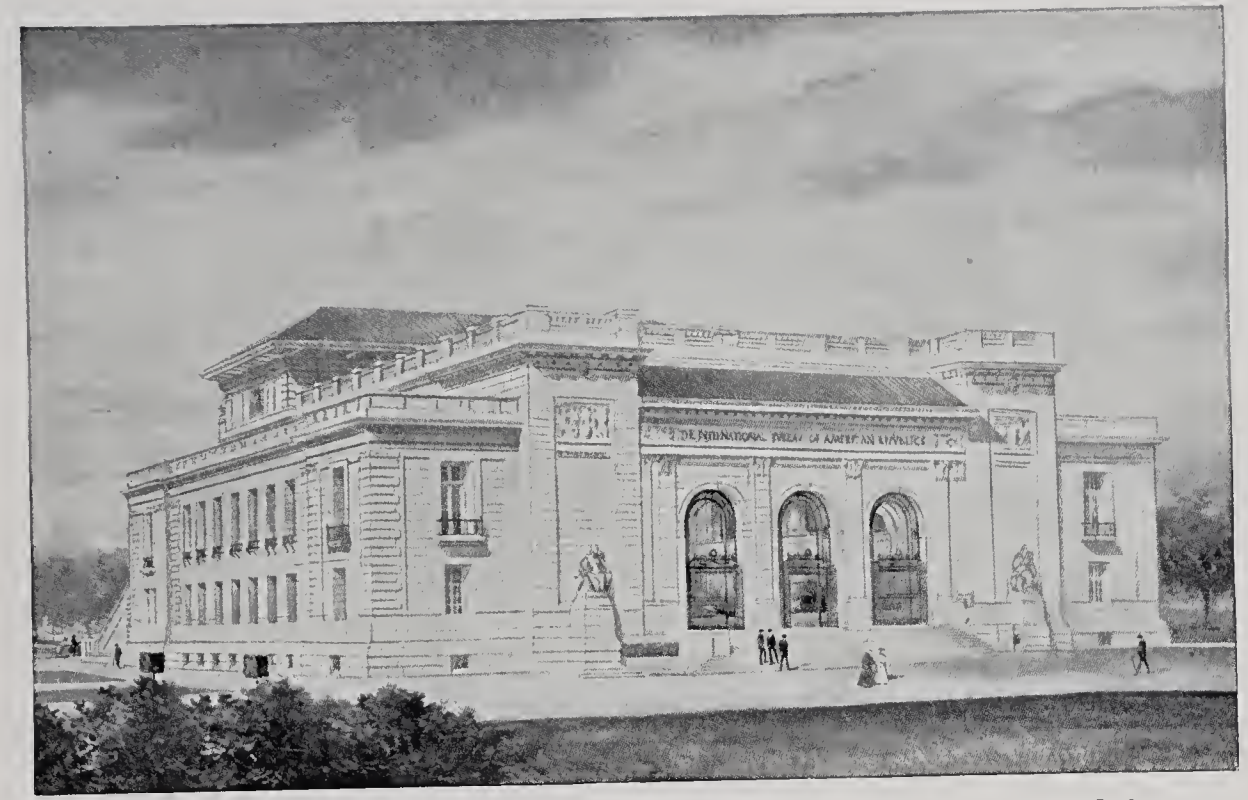
Further resolutions, which placed new responsibilities on the bureau, provided that steps should be taken for housing the institution "in such a way as shall properly permit it to fulfill the important functions assigned to it by this conference;" that a committee should be appointed in each republic to assist the bureau in carrying out its work; that there should be established, as subordinate to it, a special section for commercial statistics; that the bureau should elaborate the project for providing better steamship facilities between the principal ports of the American Republics for the purpose of facilitating trade, travel, commerce, and general communication; that it should investigate the question of the Intercontinental Railway and confer with the different governments with a view to determining as soon as possible what concessions of land, subventions, interest guaranties, exemptions of duty on material for construction and rolling stock, and any other concessions they may deem it advisable to grant in connection therewith; that it should make a study of the monetary systems of the American Governments for the purpose of submitting to the next conference a report on the systems in force in each of the Governments, the history, fluctuations, and type of exchange which have taken place within the last twenty years, including the preparation of tables showing the influence of said fluctuations on commerce and industrial development; that it should study the laws that regulate public concessions in the various republics of America, with a view to obtaining information that might be useful to it; and that, finally, it should prepare a programme for the Fourth International Conference, which is to be held within the next five years.

In conclusion I desire to point out a few brief, salient facts to the business man.

I. Over 1,000 manufacturers, exporters, and importers of the United States have decided, during the last two years, through the recommendations of the International Bureau of American Republics, to enter the Latin-American field.

II. Correspondingly a large element of Latin-American business men have commenced transactions with the United States who before knew nothing of the opportunities here.

III. The number of North Americans visiting Latin America and of Latin Americans visiting North America has been greatly increased by the Bureau.



THE NEW BUILDING OF THE INTERNATIONAL BUREAU OF AMERICAN REPUBLICS, WASHINGTON, D. C.

IV. The study of the Spanish language and of Latin-American history, development, and present conditions has been inaugurated in various North-American institutions of learning, which before gave little attention to those subjects, while the number of Latin-American young men coming to attend schools in the United States has been notably augmented.

V. Chambers of commerce, boards of trade, social and literary clubs and circles, in all parts of the United States, have taken steps, under the initiative and with the cooperation of the Bureau, to familiarize their members with Latin America as they have in the past with Europe and Asia.

VI. The spirit of international friendship and mutual confidence among all the American republics has been fostered through the closer touch one with another, which the Bureau affords as an institution supported by all and in whose welfare each has an equal interest and responsibility. It must, moreover, not only oversee the acceptance of the resolutions of the last Pan-American Conference, but draw up the programme for the one which will assemble in 1910.

VII. As director, or chief administrative officer of the Bureau, I can honestly say that, while it has many shortcomings and the task of building it up has only just begun, it is always ready to give what information and assistance it legitimately can for the promotion of Pan-American trade, accord, and intercourse, and it hopes the readers of System will avail themselves of its facilities.

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COPY.

Jan 1910

A LETTER OF THE REV. RAFAEL EDWARDS PUBLISHED IN "EL MERCURIO."

Why does the priesthood accomplish so little ? New times create new responsibilities. We, as priests, ought not to be contented to spend a few hours in the confessional, perform the necessary offices in case of marriage, birth and death, officiate at Mass and preach occasionally. The times in which we live demand more of us. Tranquil, and to some extent desirable, is the life of a priest spent in the quiet of the Sanctuary amid mystic dreams and surrounded with books which speak to him the divine language of beauty and truth. This patriarchal calm, beautiful tho it is, is not what the graver responsibilities of the ~~house~~ hour demand. It is for us to descend to the arena where the practical interests of men are discussed, to mix in the current of every day thought, to come into contact with man's aspirations and needs and to turn his energies towards Christ, the Saviour of nations. This age, with all its errors, has healthy and noble aims. It is an age that loves science, that seeks justice and desires progress. What have we to fear from science, justice and progress ? The Church wishes to see civilization advance along the road of light and truth and righteousness. Now, if we remain like anchorites in the desert, we have no influence whatever over human life and thought. The cloister was well enough in the past, but we ought now to push our bark from the shore, to brave wind and wave, and to trust in Christ. It is no use to decry the wickedness of the age. I detest with all my heart the futile laments which serve as a cloak of sadness to conceal personal cowardness and egotism. Let us leave tears to neuratic females, and with stout hearts breast the current trying to stop it, or better still, to divert it into its proper channels. We ought to leave our cloisters and hunt up men; try to understand their troubles, share their joys and sorrows, and allow them to share ours.

Above all, we should strive to lead men to Christ. We may be sure men will not come to us. We ought, then, to go to them. Let us find help for the needy, going into homes and giving consolation to the sorrowing. Let us sit down beside them like old friends would. Let us organize societies, hold conferences, preach in the streets and plazas. When poverty, distress, epidemics and death weigh men down, we should be the first to carry them help, counsel and consolation. We as priests know this very well. We have learned it in the mystic lessons taught us in the holy place, where in the presence of angels we celebrate the divine mysteries, in the sweet calm of the night with none present but Him, in the darkness with no other light but that of the consecrated candle,- here we have learned to unburden the heart and to seek strength to continue life's work, here we have learned to love the people, and here we have consecrated our lives till death in their service.

Not long ago I had a visit from a distinguished Catholic who had studied the work of the Church in Europe. He spoke with enthusiasm of the admirable work of the German priests, who made their churches centers of usefulness. Papers, reviews, libraries, restaurants, schools, circles for workmen, organizations for the defense of the Faith, etc. around their churches grew beautiful gardens of Christian usefulness. He could not understand why the Chilean priests did not carry on a similar work. In the opinion of this Catholic, it was precisely here that are found the most effective means to combat error and infidelity.

The fact is, such work is not carried on among us, but why is it not ? Are we as priests wholly to blame ? I think not. We have the desire to do so, but we have met with no encouragement from the laity. We need helpers who possess at least two out of the three necessary qualifications, - ardent faith, intellectual activity and open-handed generosity. Unfortunately much of this work cannot be carried on without money. What would we not do, what could we not do if we were not forever hard up ? Activity, if intellectually directed, is worth more even than money. An ardent faith is absolutely ~~necessary~~ essential, for without it, divine aid, which is the secret of success, is never given.

With helpers who feed their faith in frequent and earnest communion, and who would devote their means or give their personal efforts, there would soon spring up around our churches a luxuriant Christian growth which would be the salvation of the nation. Let us then get to work.

Rev. Rafael Edwards.

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The fact is, such work is not carried on among us, but why is it not ? Are we as priests wholly to blame ? I think not. We have the desire to do so, but we have met with no encouragement from the laity. We need helpers who possess at least two out of the three necessary qualifications, - ardent faith, intellectual activity and open-handed generosity. Unfortunately much of this work cannot be carried on without money. What would we not do, what could we not do if we were not forever hard up ? Activity, if intellectually directed, is worth more even than money. An ardent faith is absolutely essential, for without it, divine aid, which is the secret of success, is never given.

With helpers who feed their faith in frequent and earnest communion, and who would devote their means or give their personal efforts, there would soon spring up around our churches a luxuriant Christian growth which would be the salvation of the nation. Let us then get to work.

Rev. Rafael Edwards.

COPY.

A LETTER OF THE REV. RAFAEL EDWARDS PUBLISHED IN "EL MERCURIO."

Why does the priesthood accomplish so little ? New times create new responsibilities. We, as priests, ought not to be contented to spend a few hours in the confessional, perform the necessary offices in case of marriage, birth and death, officiate at Mass and preach occasionally. The times in which we live demand more of us. Tranquil, and to some extent desirable, is the life of a priest spent in the quiet of the Sanctuary amid mystic dreams and surrounded with books which speak to him the divine language of beauty and truth. This patriarchal calm, beautiful tho it is, is not what the graver responsibilities of the hour demand. It is for us to descend to the arena where the practical interests of men are discussed, to mix in the current of every day thought, to come into contact with man's aspirations and needs and to turn his energies towards Christ, the Saviour of nations. This age, with all its errors, has healthy and noble aims. It is an age that loves science, that seeks justice and desires progress. What have we to fear from science, justice and progress ? The Church wishes to see civilization advance along the road of light and truth and righteousness. Now, if we remain like anchorites in the desert, we have no influence whatever over human life and thought. The cloister was well enough in the past, but we ought now to push our bark from the shore, to brave wind and wave, and to trust in Christ. It is no use to decry the wickedness of the age. I detest with all my heart the futile laments which serve as a cloak of sadness to conceal personal cowardness and egotism. Let us leave tears to neuratic females, and with stout hearts breast the current trying to stop it, or better still, to divert it into its proper channels. We ought to leave our cloisters and hunt up men; try to understand their troubles, share their joys and sorrows, and allow them to share ours.

Above all, we should strive to lead men to Christ. We may be sure men will not come to us. We ought, then, to go to them. Let us find help for the needy, going into homes and giving consolation to the sorrowing. Let us sit down beside them like old friends would. Let us organize societies, hold conferences, preach in the streets and plazas. When poverty, distress, epidemics and death weigh men down, we should be the first to carry them help, counsel and consolation. We as priests know this very well. We have learned it in the mystic lessons taught us in the holy place, where in the presence of angels we celebrate the divine mysteries, in the sweet calm of the night with none present but Him, in the darkness with no other light but that of the consecrated candle,- here we have learned to unburden the heart and to seek strength to continue life's work, here we have learned to love the people, and here we have consecrated our lives till death in their service.

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... Protestantism ...

An Article published in the

Roman Catholic Periodical

"La Luz" (The Light), . . .

Arequipa, Peru, S. America,

Friday, May 20th, 1910. . .

Translated into English by W. T. T. Millham,
and Printed on the Press of the Regions Beyond Missionary
Union, Arequipa, Peru, S. America.

THE great wealth of its spiritual and temporal lords constitutes all its power: its basis is earthly, and its support purely material and worldly.

There is no history that abounds more with injustice, and none that attests more the baseness and perversity of the human heart, when it abandons itself to its evil instincts, than the history of Protestantism in England, compelled by its heroes, founders and saints to recognize a King and Queen who might have figured well on the throne of Tiberius and Caligula, and not have broken the horrible uniformity, which, in that epoch, crime was establishing amongst all the Cæsars.

Its history is not more sad or less miserable in France, whose disunion its leaders had brought about by the introduction of a multitude of small princedoms, which they might have governed according to their caprice, and which would have reduced France to the state of discord that the religious dissensions in Germany have decidedly done. For there is no doubt that, but for Protestantism, Germany would have attained that unity which constitutes the strength and grandeur of Empires, but the establishment of which, the pitiful errors of Luther made for ever impossible.

Protestantism in its simplest expression was a protest against unity. At the beginning it protested only against religious unity, but later, dragged along by its principle, it fatally attacked unity wherever it was found, both in the State and in the Church.

The Clergy and the people, then, saved France from the disgrace and humiliation that the Protestants were preparing for her. The religious orders, above all, shone for their fearlessness and zeal, and the people compelled the King to embrace their faith, thus establishing the honour of the Christian populace, stained by the apostasy of those degenerate nations, who, like evil flocks following blindly the footsteps of their master, were changing and re-changing their faith according to the caprice of the rulers who controlled it.

The peoples that have separated themselves from the Church have thrown off her yoke only to submit themselves to the much harder and more humiliating yoke of temporal lords. For after all, the Church apprehends men in the superior part of their being,—speaks to their intelligence, and commands their will. Its authority is purely spiritual, whether it be considered in the things it commands, in the matters over which it exercises itself, in its nature, or in its forms. Temporal authority, on the contrary, arrests a man in that part of his being which is subject to the conditions of space and time. It does not ask of him more than one thing, viz: to do what it commands, and to abstain from that which it prohibits, leaving him free to think what he likes, both in respect to the authority itself, and the standards he accepts or thinks he ought to accept. It does not ask obedience so much as submission, and if anyone resist, it has the power to compel, or the lash to punish.

Protestants have transferred to Monarchs all the rights and all the authority of which they have robbed the Church. They have not acquired more liberty; they have done nothing but change their yoke; they have not emancipated themselves from the power of the Pope as they pretend to believe; instead of having one pope in Rome, they have many popes, viz: rulers. Instead of the excommunications of the Church and the flashes from the Vatican, they have the decisions and sentences of secular tribunals, the dungeons and bayonets of temporal lords.

They have aggravated their yoke, and have degraded obedience, substituting an authority, which, by its nature and origin, is inferior to an authority essentially spiritual. They have proclaimed the reign of violence, and to them the peoples of Europe owe those humiliating doctrines that attribute to Sovereigns a power that the Church would never have attributed to her Head, and lay upon the people a yoke even more humiliating than hard or heavy, viz: doctrines equally as lamentable to the princes whose pride they have exploited, as to the people whose anger they have provoked.

Exempting the Sovereigns from dependence upon spiritual authority,—declar-

ing itself independent of every power that is not of God,—imposing, notwithstanding, as a duty upon the people, an unlimited submission,—Protestantism has opened the abyss of revolutions, and let loose upon the world the dominion of anarchy. The right of vigilance and censure being separated from the Church, every man has tried to possess himself of it. All desire to be judges. No one consents to be judged; and for three centuries the history of the European nations fluctuates between despotism and anarchy,—between servile submission and proud rebellions,—without being able to settle on one side or the other; for scarcely is it inclined to the right, when a violent reaction immediately drives it to the left. In this perpetual vacillation of events, interests and ideas, there is nothing stable; nothing can take root; and we are as those that suffer vertigo, who fancy that everything about them is spinning round in rapid and incessant rotation.

Protestant Missions are fruitless, for when not inspired by the interest or the allurement of gain, they are the offsprings of pride or of the spirit of faction. Catholic Missions, on the contrary, always produce abundant fruit, because the zeal of its apostles, guided by the true faith, is always accompanied by unbounded charity. Protestant Missionaries are very often no more than commercial agents dependent upon a Society that pays them, for whose benefit they labour, making use of religion (an awful abuse of holy things!) as an instrument and means of worldly interests. The indifference and apathy of these men contrasts very singularly with the zeal and love of those sublime apostles, who, after giving their time and their life to the peoples they evangelize, very often give them their life's blood besides, in this way perpetuating in the Church that tradition of sacrifice and martyrdom that commenced at Calvary with the passion and death of Jesus Christ our Lord.

Barrenness, impotence, death, void, nothingness,—such is the inheritance of Protestantism that has protested against unity. Without science, indeed, merely with systems diverging in all directions, which it is impossible to convert to a common centre,—without art, indeed, with only a dry and fruitless imitation of that which was already existing, and with abhorrence of the beautiful carried even to madness,—without constitution,—without unity in doctrine,—without history,—without traditions,—the 16th century saw Protestants renew the scenes of vandalism which signalized the conquest of the barbarians before the middle ages, and destroy the temples, images, and everything sacred that Catholic piety had multiplied so marvellously in Europe.

Protestants have denied the sacrifice of the altar, and in the Eucharist which is begotten from it, they have seen no more than an ineffective remembrance of the Passion of the Redeemer. Sacrifice once abolished, there was no longer need of altars: they therefore overthrew them. The altars destroyed, there was no need of priesthood: they therefore denied it. Sacrifice abolished and the altars overthrown, worship was both useless and impossible: they therefore regarded it as idolatry and did away with it.

Everywhere faith has disappeared; and, in fact, how is man to be believed in, when he no longer desires to believe in God or in the Church, and indeed, only in himself? Trust has abandoned all souls; universal distrust holds all men in perpetual restlessness. The son no longer believes in his father, nor brother in brother, nor husband in wife, nor friend in friend; the people no longer believe in the Kings, nor the Kings in the people. Selfishness devours society, and threatens to destroy it to its very foundations; no one loves anything but his own person, his well-being, and that which may be given to him, or enrich him. The insatiable thirst for gold agitates all souls, and drains to the source the noblest sentiments and purest affections. Behold, where Protestantism applied to history and to society has brought us! It commenced by protesting against the Church; to-day it protests against everything except itself. It began by overthrowing religious society: to-day the axe cleaves the society of the family, the constitution of which it endeavours to destroy by means of divorce or a baseness that would liken man to the brute.

One might go on to enumerate other phases of Browning's teaching, but the last quotation leads us to mention in conclusion, what must be most grateful to a Catholic, that Browning spoke more certainly than any other non-Catholic poet of the Divinity of Our Saviour. Outside of the Catholic Church, one despairs of hearing to-day, not only from poetry, but from the pulpit, so unmistakable a profession of faith as Browning sometimes asserts, and sometimes distinctly implies. This finds its best illustration in the well-known poem entitled "Saul," wherein David, after singing of all the glories of the world, is rapt into a vision and beholds Christ to come—Christ irradiating the beauty of the world with the beauty of heaven and completing the alliance between man and his Creator. The conclusion of the Epistle of Karshish is even more explicit. Karsish, the Arab physician, writes to Ahib the sage and recounts his meeting with Lazarus, whom Christ had raised from the dead. Lazarus, indeed, conducts himself as one inspired by a vision of the other world, and declares to Karsish that Christ who had healed him was very God. The Arab wonders at what he hears, and concludes with

"The very God! think, Ahib; dost thou think?
So, the All Great, were the All-loving too—
So, through the thunder comes a human voice
Saying: 'O Heart I made, a heart beats here!
Face, my hands fashioned, see in it myself!'
Thou hast no power nor may'st conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee!"

With this testimony we may close. It is no part of our purpose to discuss the artistic qualities of Browning's poetry, nor do we mean to claim that he is always inspiring or inspired. What Matthew Arnold said of Wordsworth is equally true of the poet whose anniversary we are commemorating: "His best poems need to be disengaged from the quantity of inferior work that now obscures them." If we have the wisdom to separate the gold from the dross, the poetry of Robert Browning will contribute its share to make our lives braver and more resolute, and to endow them with the sweetness that is born of strength.

F. M. Connell, S.J.

The South American Mission Field*

A familiar Italian proverb tells us that holy land and holy water when mixed make mud—which has no particular claim to benediction. To the Catholic mind something closely akin to mud, or a muddle, seems bound to result from the combined attempts of a variety of conflicting and contradictory sects to impart the truths of the Gospel to those who know them not. For, if truth is one and error is manifold, it seems hard to understand how the Baptist and the Presbyterian, each holding fast to his "views" on holy baptism, can combine effectively in conveying a true notion of baptism to one who wishes to learn about that sacred rite. We do not propose this question in a flippant and bantering spirit, for the very word religion is too sacred to be bandied about idly, and a man's religious convictions demand respectful attention, how divergent soever they may be from the common standard.

But a decent respect for my neighbor's religious opinions does not in any way force me to accept them in lieu of my own, nor warrant me in casting aside what God has taught and accepting in its stead what some very earnest and respectable man feels quite sure that God has probably taught. The striking difference between the rock of Faith and the ever-shifting sands of religious views is nowhere seen to better advantage than in our own country, where, in not a few non-Catholic denominations or congregations, religious opinions have become so broad that they have no thickness, and scarcely deserve the adjective "religious" except in as far as, when the test comes, they coalesce or curdle into opposition to the Church. It is a part of human nature that one should ignore what in no way affects him, should be mildly tolerant of what slightly affects him, and should be very much in earnest with regard to what is interwoven with his vital interests. A loose-fitting, light-weight religion does not call forth long-sustained heroism.

Many harsh reproaches have been deservedly hurled at Spain's colonial policy towards her American dependencies; but it is an error to saddle upon Spain all the blame for a policy which was petty, narrow, short-sighted, and hurtful to the best interests of the mother country. Spain shared fairly with the other great European colonizing nations the evils of a system which consisted in mercilessly exploiting the dependency under the mistaken notion that the aggrandizement of the mother country, even though the colony was bled to almost the last drop of its blood, was the grand aim of colonization. Had the British Government been less unreasonable in its exactions, would there have been a Declaration of Independence? If the Virginia settlers had not been in error when they shipped a load of shining yellow earth to England, would they have become planters? Spain mined because there were mines; Great Britain did not mine because there were no mines. Thus the chief difference between the two countries may be broadly and briefly stated.

Spain's inhuman conduct towards the natives has been denounced so often that it seems too late to say a word in extenuation. There were abuses, awful abuses, but the picture has been made much too black. If her policy were one of pitiless extermination, full-blooded Indians would not be so common to-day from the Rio Grande to Cape Horn, nor would there be on the outskirts of the great centres of population native villagers who con-

*South American Problems. By Robert E. Speer. New York: Student Volunteer Movement for Foreign Missions.

verse in the languages that Cortes and Pizarro heard. One might travel leisurely from Boston to Washington without seeing many Indians; the present writer has met but one, and he was in jail. Has Spanish brutality swept them out of existence?

The tendency to condemn or reject a theory on account of the defects attached to the faulty application of it is seen in the tragic history of Darius Green and his flying-machine. Very many laughed at the idea of flying, because the venturesome Darius had failed to do so with the help of an imperfect machine. The theory has not changed, but the apparatus is now better; therefore, we applaud birdmen and forget that we once scoffed at the theory. The administration of the Massachusetts Bay colony was for many years as pronounced a theocracy as could well be devised, yet those most influential in setting it up and maintaining it never pretended to have for their guidance more than what they could prayerfully gather from the Holy Bible. They did not claim infallibility; yet in practice they judged as if they were infallible, for the Bible had to mean what they really thought it ought to mean, and from their judgment was no appeal.

As a theory, the protecting care thrown by the Spanish Government around the missioners and their labors was in the highest degree commendable, as was also that intimate union between the ecclesiastical power and the civil power; but the perfection of that union demands churchmen fully imbued with the spirit of their calling, and laymen keenly alive to their duties towards God and their neighbor. If the churchman is worldly-minded and fond of his ease, if the layman is greedy of wealth and power, the theory remains as admirable as before, but the working of the theory may bring spiritual ruin upon churchman and layman alike. If the Spanish Government protected the Church and helped the missioners, it also exercised the privilege of naming the prelates and other dignitaries, who were only too often ecclesiastical nondescripts for whom there was no opening in Spain. A bishop may sigh for a pallium, but if he knows that by truckling to a cabinet officer he may possess that coveted badge of authority, he may succumb through human frailty and play the politician instead of acting the part of a true shepherd of souls. Certainly, all must admit that the Church has paid dearly for every favor that the civil power has bestowed.

Mr. Speer draws a very gloomy picture of South America as it is to-day. It is to be deeply regretted that he did not extend his studies to the Guianas and to other parts of America south of us, where there has been no union of Church and State, at least as far as Catholics are concerned, for upwards of a century. It seems to us that by omitting from his calculations all reference to British, Dutch, and other possessions, he has missed a grand opportunity to clinch his argument against the Church in the South American republics, or their governments, or both. For, if with similar inhabitants, the Guianas are immeasurably ahead in religion, morals, and esthetic sense, the argument would be greatly strengthened; but if there and elsewhere superstition and moral laxity are painfully in evidence, it would seem to us that the blame is unfairly placed on the Church or even on the Government. There must be a deep and powerful reason for what he describes as a general deviation from the Christian standard. Will he kindly supply the omission?

After a diligent perusal of Mr. Speer's book, we are satisfied that there are many points to which we may in all fairness take exception. Certain statements which he quotes without comment we feel that he must look upon as senseless exaggerations. Thus, after telling us that the Inquisition was not in force against the native Indians, it is simply absurd to place at 400,000 the number put to death by that tribunal at Cartagena, Colombia. He affects a pained surprise that Catholics should insist on having cemeteries for Catholics exclusively, yet he must know that our burying-grounds are blessed and consecrated for religious uses precisely as our churches are dedicated to Catholic religious uses. Would he expect us to open our churches to every dreamer who thinks he has a message in politics or philosophy or swamp reclamation? Major General F. D. Grant was recently buried at West Point; but Major General Philip Kearney, who, to say the least, had displayed equal military spirit and gallantry, could not have found a grave there, because he had not graduated from our great military school. Such is the law.

We regret very much to see that he blames priestly avarice for the large number of illicit unions. If it be true that a priest ever left a couple in the mire of concubinage, because they were too poor to pay his charges, we can but say that such a soulless creature ought to be deposed from his office and left in lasting disgrace, for such sordid haggling is an outrage upon common propriety. Wealth amassed by wringing extortionate fees from poverty-stricken wretches will give little comfort in this world and much discomfort in the next.

It is a waste of time to draw conclusions on national purity from the vital statistics, which simply show how many children were born in wedlock, as decided by the State, and how many were not thus born. Let them include also the number of children whose careers were cut short by murderous means, for murder is murder, whether of the tiny infant or of the statesman. Let them include a few of the hideous details of deeds done in defiance of God's law. But all this is impossible. Therefore, all such comparisons of nation with nation are vague and well-nigh baseless, for the statistics are not obtainable by man. However, they are carefully kept where they will not be overlooked or forgotten.

It is grateful to notice that Mr. Speer explains and corrects the error into which he fell when he brought out what he thought was a letter of the late Pope Leo XIII to the clergy of Chile.

H. J. Swift, S.J.

HOJA 4ª DE M. KAY A M. ALLAN

JA JA JA...

Que risa me da!

¿Va de veras M. Allan? Con que exige Ud. para poder contestar á las cuestiones suscitadas que se descorra el velo del pseudónimo de M. Kay?

¿ Y quién le ha dicho á Ud. que M. Kay es un pseudónimo? me pasma su perspicacia, aunque ya algo tardía, si ha sido de Ud. el descubrimiento.

Pues sepa que M. Kay me llaman los que me conocen.

No me busque Ud. en la legación inglesa, porque hace años que estoy domiciliado en Colombia.

¿Me va Ud. á persuadir que se inspira Ud. para sus polémicas en las lindas caras de los escritores?

Pero, como es el caso que la de M. Kay no es linda, sino seria y grave, será para Ud. de muy escasa inspiración.

No está, M. Allan, la fuerza de la verdad en el nombre de M. Alexander, no en el de M. Kay; sino en el peso de los argumentos con que se pruebe el asunto de su polémica.

Mas, para que vea Ud. que soy complaciente, y que no intento cortar el hilo de su inspiración, SUPONGAMOS que no me llamo M. Kay. EN ESTE CASO, voy á levantar el velo del pseudónimo, que tanta pesadilla le proporciona.

Es M. Kay un Don Pedro H. Rodríguez, que nunca ha visto la cara de su paisano M. Allan, ni la quiere ver. Conteste Ud., pues á Don Pedro H. Rodríguez, y déjese de frívolas excusas, que tratan de ocultar la sinrazón de su mutismo, que no tiene explicación, después de tantos retos lanzados públicamente. Por que si no voy á creer que es Ud. el hombre que sabe retar, pero no desfacer tuertos.

¿No ha tenido Ud. nunca noticia de polémicas sostenidas por hombres muy ilustres, que ocultaron sus nombres bajo humildes pseudónimos, sin que nadie juzgase por eso que se hallaban fuera del terreno de la hidalguía?

¿No conoce Ud. los pseudónimos de *Old Nick, Old Noll, Lévy, Navery, Scaliger, Lhóte, Beer Trim Ermel y Pontin,* por no hablar de *Volney,* que, con pseudónimo ó sin él, siempre será un grandísimo canalla?

Lo que puedo á Ud. decirle es que, si M. Kay hubiera de valerse del pseudónimo, usaría el de M. Kay, porque soy hombre de tres letras. M. Kay fué mi abuelo, M. Kay fué mi padre, y M. Kay he de ser yo su nieto é hijo respectivamente y con muchísimo respeto, pese á M. Allan, y á todos los ministros protestantes del concilio, ó concejo, que, según me cuentan, pronto se va á reunir en Bogotá.

En lo que me advierte Ud. que imite á N. S. Jesucristo que *nunca se ocultó,* está Ud. equivocado, y es otra de las pruebas de que lleva Ud. la S. Biblia debajo del brazo y no delante de los ojos.

Dígame, sino: ¿Cuál fué y es la persona de N. S. Jesucristo?—El Verbo eterno. Y, ¿quién la vió?—Nadie. ¿Porqué?—Porque la ocultó en su humanidad santísima.

Por eso, antes de obligar á nadie á que creyera que era Dios, hizo obras de Dios, hizo milagros, y entonces dijo á los judíos: *Si á mi no me quereis creer* CREED Á MIS OBRAS. *Y mis obras dan testimonio de mi.* (S. Juan c. 10 y 5).

Y da á conocer su *divina persona* por las obras; porque, precisamente, era necesario que fuera reconocido como Dios para la salvación del mundo; pero ¿que tiene que ver mi personalidad en las cuestiones y verdades de mis hojas?

En el momento en que yo descubra mi persona ¿será verdad que la FE SIN OBRAS JUSTIFICA?

¿Podrá Ud. demostrar tamaño disparate? Tengo curiosidad de ver como se arregla Ud. para meter en esa cuestión la personalidad de M. Kay.

Demúestreme Ud. que NO HAY DISTINCIÓN ALGUNA DE PECADOS VENIALES Y MORTALES, como en la página 23 del librito de Mac Laren que Ud. enseña y reparte, expresamente se dice; y en seguida le descubro á Ud. quién soy y dónde vivo,

¿SERÁ POR LAS CALUMNIAS? Ya podía Ud. haber empezado por decirme cuáles son?

¿Será calumnia que digo en mi 3ª hoja que vale Ud. tanto como Lutero y Calvino?

Pero entienda Ud. que no me refiero al talento (quod quidem sentio quam sit exiguum), sino á la *misión divina extraordinaria inmediata de que se jactaba Lutero.* De ésta dije que tan divina es la misión de Ud. como la de Lutero, y que tantos milagros ha hecho Lutero para demostrar su misión divina como Ud...M. Allan de mi alma.

Tal vez se refiere Ud. á la de la *m[illegible]*, que me inspiró el maleante de *Sansón Carrasco,* porque realmente ese es el punto flaco de los propagadores del error que ellos no inventaron.

Pero, ¡qué vale eso al lado de lo que Ud. ministro del verdadero cristianismo, glorificador único de Cristo; ¿ qué vale eso al lado de lo que Ud. ha levantado contra N. S. Jesucristo?

!Oigalo la cristiana Bogotá:! Por dos testigos distintos y separados he sabido que M. Allan en su capilla afirmó terminantemente lo siguiente:

QUE N. S. JESUCRISTO HABÍA COMETIDO CUATRO PECADOS:

1º El haberse ausentado (ó huido) de sus padres.

2º El haber echado á latigazos á los profanadores del templo, faltando á la reverencia.

3.º El haber defendido á la mujer acusada.

El cuarto no lo recordaban, pero á ese paso, y por ese estilo podia M. Allan haber citado no cuatro sino venticuatro.

Esto, repito, lo sé por dos testigos distintos y separados. ¿Será posible, M. Allan, que haya Ud. dicho tal blasfemia?

Si esto no le mueve á Ud. á escribir en seguida protestando, y afirmando categoricamente que N.S. JESUCRISTO NI PECÓ NI PUDO PECAR, PORQUE ES EL SANTO DE LOS SANTOS, *el Hijo de Dios vivo, consubstancial al Padre, al cual sea gloria por los siglos de los siglos,* está Ud. juzgado;" POR QUE *no cree,* como dice S. Juan (único evangelio que admitia Lutero y Ud. admite) *en el nombre del Unigénito Hijo de Dios.*

Bogotá, Julio 9 de 1912.

IMP. DEL CORAZÓN DE JESÚS.

M. Kay (pseudonim) is a Abadie, a Jesuits' instrument. He charged sins to Christ at the Chapel and now he says it was Mr. Allan who did it.

LA PASTORAL

del Arzobispo de Bogotá contestada por el señor Allan

La Pastoral dice: "Nós faltaríamos a nuestro deber si no hiciéramos constar aquí la más categórica protesta contra las orgías de impiedad que, con grave detrimento de la moral cristiana, se verifican en la capilla destinada al culto protestante, y si no hiciéramos presente a los católicos cuán grave y enorme es el pecado que cometen los que a ellas asisten con cualquier pretexto."

Preguntamos nosotros: ¿De dónde se consiguieron los informes acerca de las reuniones en la Capilla presbiteriana, para la Pastoral?

Sólo hay cinco fuentes posibles:

I—El Republicano. Pero este periódico está excomulgado, y por tanto no tiene valor para el catolicismo.

II—Los protestantes. Pero ellos también están excomulgados.

III—Los librepensadores. Lo mismo.

IV—Los católicos que han entrado a la capilla y que han oído las discusiones. Pero, desgraciadamente, esta fuente tan necesaria para dar informes, está cerrada por la misma Pastoral, que dice es pecador mortal todo el que entra a la capilla CON CUALQUIER PRETEXTO. De modo que, si ha habido mensajeros enviados por los católicos, para obtener informes, según a Pastoral, dichos mensajeros han pecado gravemente, y en tal caso esta fuente es lo mismo que las anteriores, excomulgada. Y si no se debe leer un periódico excomulgado, por qué hay que dar crédito a los informes de un católico excomulgado?

V—La fuente de los católicos verdaderos y leales.

Esta fuente sí es pura, pero vacía, puesto que tales católicos nunca han oído una sola palabra de las discusiones del Templo protestante.

Sacamos entonces la inevitable conclusión de que, para el católico, la parte de la Pastoral que se refiere a los protestantes, carece de valor, puesto que, según hemos demostrado, la fuente de información, cualquiera que ella haya sido está excomulgada.

La pastoral dice: "Y es digno de notarse que allí mismo donde se pretende enseñar la pura doctrina del Evangelio, sea donde se está propalando y defendiendo todo cuanto hay de más opuesto a la doctrina predicada por Cristo, y aun a la misma religión natural."

Después de una grande y prolongada lucha en la Capilla Presbiteriana, en contra del Ateísmo, producto natural de la superstición y el fanatismo católico, se me acusa de haber propalado y defendido las doctrinas de mis antagonistas. Eso es lo mismo que decir que la Legión Británica era enemiga de Colombia, porque luchó contra los españoles.

Hemos tenido en la capilla cortes de investigación de problemas, y en una corte es necesario que hablen testigos a favor y en contra, o no habría discusión ni luz. Así como el juez no es responsable por todo sentimiento expresado en el juicio, tampoco el Presidente de una discusión es responsable por toda opinión expresada.

Dice también la pastoral: "Poner en tela de juicio las verdades mejor establecidas por la fe, y aun por la sola razón, es cosa que nadie podrá considerar como lícita."

Sólo comentamos que "rehusar someter al libre examen una verdad establecida por la razón nos parece cosa que nadie podrá considerar como lícita."

La pastoral se refiere a Bogotá, así:

"al reconocido espíritu religioso de esta católica ciudad."

Estaba reservado para la Capilla Presbiteriana, mostrar que Santafé tiene en su seno el ateísmo y el materialismo en un grado alarmante. Si la capital tiene un "reconocido espíritu religioso," por qué tolera 750 chicherías, sin que haya protestas de los púlpitos; por qué es que no es pecado mortal pisar el circo de toros, donde se estimulan las pasiones bárbaras, pero sí lo es pisar la Capilla Presbiteriana, donde se enseña la moral, donde protestamos vehementemente contra la bebida, que está carcomiendo la Nación?

La pastoral dice: "Si la razón y el juicio privado son suficientes para guiarnos en las cosas de la religión y de la conciencia." San Pablo en su primera pastoral a los corintios, la cual aceptamos (capítulo I, vers. 21), dice: "Y así por cuanto en la sabiduría de Dios no conoció el mundo a Dios por la sabiduría; quiso Dios hacer salvos a los que creyesen en él por la locura de la predicación."

La pastoral dice: "si las obras buenas no son necesarias para la salvación y basta para ello la fe."

El Apóstol Santiago, contestando la misma acusación en su tiempo, dijo (capítulo II, 14-17): "¿Qué aprovechará, hermanos míos, a uno que dice, que tiene fe, si no tiene obras? ¿Por ventura podrá la fe salvarlo? Y si un hermano, o una hermana estuvieren desnudos, y les faltare el alimento cotidiano, y le dijere alguno de vosotros: id en paz, calentaos y hartaos: y no les diereis lo que han menester para el cuerpo, qué les aprovechará? Así también la fe, si no tuviere obras, muerta es en sí misma."

Los protestantes aceptamos esta decisión. Es decir, no creemos que las obras buenas procuren la salvación, sino que la fe viva, la relación íntima entre el alma y Dios, es la salvación, y siempre produce buenas obras.

La pastoral dice: "Si cada cual puede interpretar las Escrituras a su antojo."

Ahí está puesto en ridículo el gran principio de la libertad religiosa; ahí están puestas en ridículo las palabras de la Reina Victoria de la Gran Bretaña, cuando dijo que su país debía su grandeza a la lectura de la Biblia; ahí están puestos en ridículo los sabios, los literatos y los directores de la civilización moderna, que han tenido la gran culpa de sacar inspiración de aquella fuente inagotable, la Biblia, sin ser sacerdotes.

Protestamos contra la creencia de que sólo el sacerdote, que no siempre es modelo de virtud, ilustración y tolerancia, puede interpretar las Escrituras, mientras que Newton, Franklin, Wáshington, Gladstone, Morse, Spurgeon, Tennyson, etc., no podrían hacerlo. Protestamos contra las creencias de que sólo el Pastor puede alimentarse, y el rebaño debe sufrir de hambre espiritual.

Si el pueblo de Colombia no debe estudiar la Biblia, sucede una de dos cosas: o es mucho más ignorante que el de Palestina antiguamente (cosa que no creemos), o pecaron gravemente los profetas cuando dieron sus mensajes al pueblo, y, según la misma lógica, cometió error Cristo al dar a la pobre multitud sus enseñanzas sublimes.

Más aún, aunque debemos leer y obedecer la Pastoral de Bogotá, no podemos interpretar "a nuestro antojo" las pastorales sencillas y espirituales de Santiago, San Juan, San Pablo, y San Pedro.

Está prohibida a los laicos la lectura de la Pastoral del reputado Jefe de la Iglesia Católica, aun que, según su introducción, fue escrita para los laicos.

Preferimos la pastoral prohibida de Santiago, cuando dice: (capítulo I, versículo 27) "La religión pura y sin mancilla delante de Dios y Padre, es esta: visitar los huérfanos y las viudas en sus tribulaciones, y guardarse sin ser infeccionado de este siglo."

La pastoral de Bogotá dice: "Si todas las religiones son igualmente buenas."

Creemos que una religión debe juzgarse por sus frutos. Los frutos que se recogen en los países protestantes, son libertad, civilización, educación, moralidad, progreso y caridad. Los frutos que se recogen en los países católicos, son, opresión, atraso, analfabetismo, inmoralidad y pobreza. Por lo tanto, creemos que la religión que predica la libertad, y que abre la Biblia, es mejor que la que practica el dominio y cierra las Escrituras.

Dice la pastoral: "No hay duda que estas verdades y estos deberes son incómodos para el hombre licencioso, y de ahí, que una religión que lo exime de ellos, proclamando el libre examen y la libertad de la carne, es la más cómoda, la más aceptable."

Si así es, por qué es que, según las estadísticas, y según la observación, hay más moralidad en Inglaterra que en Colombia; por qué es que los ministros protestantes siempre luchan contra el alcoholismo, mientras que el catolicismo guarda silencio en este asunto?

Si el libre examen no es bueno, por qué se hace uso de él en la pastoral, para condenar a los protestantes y masones?

EL CATOLICO EL LIBREPENSADOR Y EL PROTESTANTE

El católico nos ofrece en todas sus creencias un bosque grande y oscuro, donde hay plantas hermosas y útiles, pero que vegetan en medio de malezas y plantas venenosas; tiene las bellas matas de fe en Cristo y reconocimiento de Dios como Creador y salvador, pero éstas no florecen, antes se marchitan, porque se pretende hacerlas crecer al lado de la venenosa planta del PURGATORIO, que inspira terror, y presenta el espectro de la muerte en el furor de las llamas, al mismo tiempo que la maleza llena de espinas que se llama confesonario, repugna a todo el que ame la libertad de conciencia.

El librepensador pretende arrancar de raíz todas las matas malas del catolicismo, pero desgraciadamente en el mismo hecho destruye las buenas. En cambio nos presenta un desierto en donde hay libertad amplia, sin creencias fijas ni esperanzas seguras; quiere que el hombre viva en ese desierto de pensamientos, solo, separado de todo poder exterior, creyéndose capaz de hacer todo sin el concurso de ninguna otra fuerza, y sembrando lo que a bien tenga.

El protestante arranca también las matas venenosas del temor que hay en el catolicismo, pero no sólo deja las buenas, sino que trabaja con ahinco para hacerlas crecer y florecer; destruye la zizaña y la maleza, pero nos prepara un jardín hermoso, donde sobresalen las bellas flores de fe racional y comunión directa con Dios, y los benéficos frutos de la libertad de conciencia y tolerancia mutua. Además, la libertad que tiene el protestante en su jardín, no es menos amplia y preciosa que la que tiene el librepensador en su desierto.

Otra comparación:

El católico mora en una ciudad antigua y desaseada, sin querer mejorarla; allí vive, a la orilla del caudaloso río de sus dogmas invariables. Pero, a pesar de todo eso, ofrece algún abrigo para los creyentes.

El librepensador es un orador que les muestra a todos una gran ciudad fuerte y libre, al otro lado del río del catolicismo, y arenga, excitándolos a que crucen ese río para llegar a aquella ciudad, pero hace esta excitación y no trabaja para construír un puente por donde puedan pasar, y entonces, los que se aventuran a cruzar esa corriente, cambiada ya en un abismo de ateísmo y de negación, perecen allí ahogados: han abandonado el antiguo hogar del alma, sin haber hallado otro.

El protestante abandona también la ciudad del catolicismo, pero al salir de allí, trabaja y se sacrifica construyendo el puente para cruzar el gran río, y al pasarlo, halla un nuevo hogar más feliz para su alma, un castillo donde reina el amor y no el temor.

Otra comparación:

El católico se asemeja a un barco anclado en un puerto malo y peligroso, donde hay falsas esperanzas de seguridad.

El librepensador sale del puerto sin temor, pero muchas veces naufraga sobre las rocas del materialismo; no teniendo brújula, se hunde bajo las olas impetuosas de las tempestades del pensamiento.

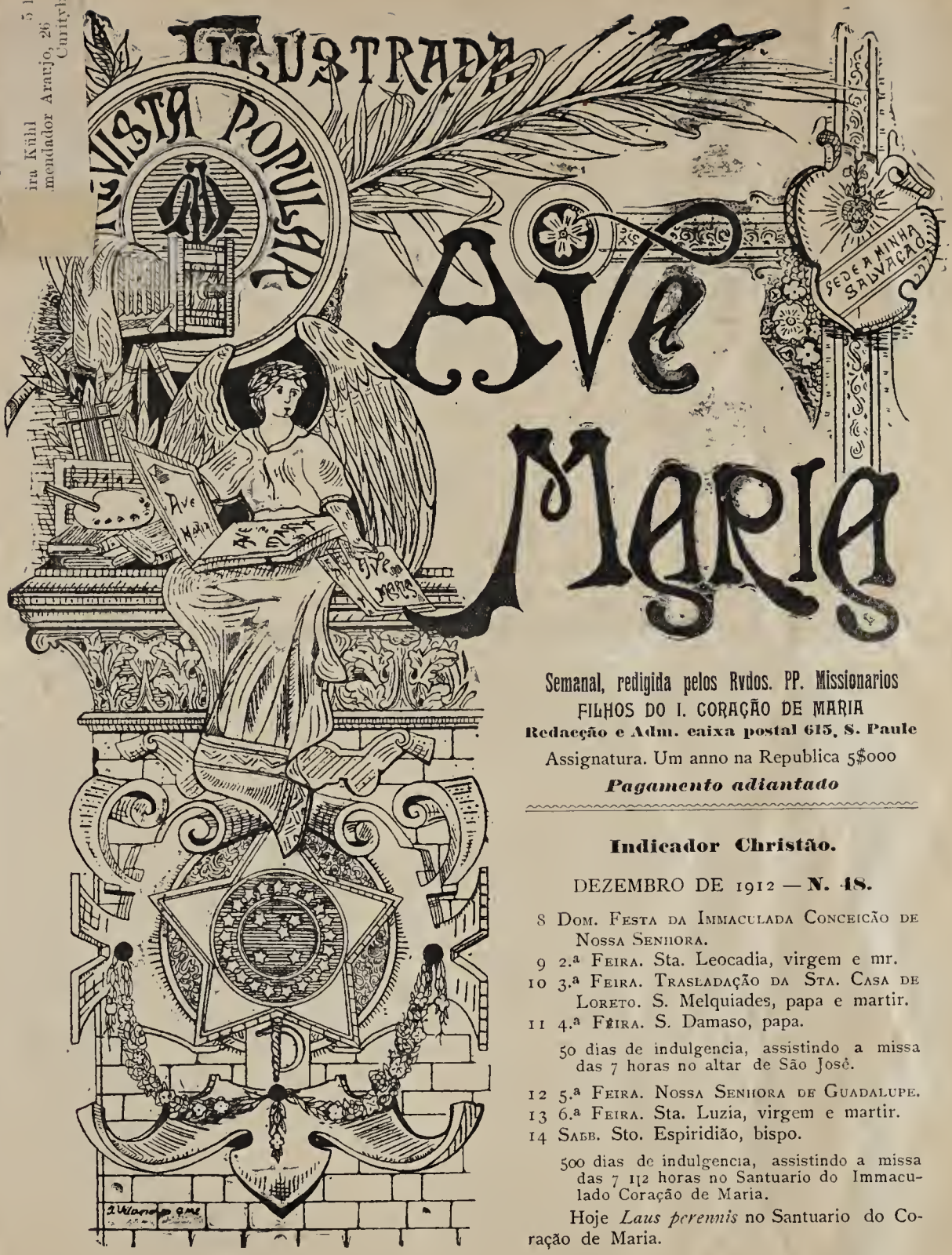
El protestante también sale del puerto, pero sale llevando la Biblia como brújula, y a Cristo como piloto, y así, llega al puerto de la libertad, seguridad, fe, amor y esperanza.

Alexander M. Allan

Linotipo de EL REPUBLICANO

Sent by Eduardo Rodríguez F. – Facatativá, Colombia, S. A.

ira Kühl
mendador Araujo, 26
Curityba



Semanal, redigida pelos Rvdos. PP. Missionarios
FILHOS DO I. CORAÇÃO DE MARIA
Redacção e Adm. caixa postal 615, S. Paulo
Assignatura. Um anno na Republica 5$000
Pagamento adiantado

Indicador Christão.

DEZEMBRO DE 1912 — **N. 48.**

8 Dom. Festa da Immaculada Conceição de Nossa Senhora.

9 2.ª Feira. Sta. Leocadia, virgem e mr.

10 3.ª Feira. Trasladação da Sta. Casa de Loreto. S. Melquiades, papa e martir.

11 4.ª Feira. S. Damaso, papa.

50 dias de indulgencia, assistindo a missa das 7 horas no altar de São José.

12 5.ª Feira. Nossa Senhora de Guadalupe.

13 6.ª Feira. Sta. Luzia, virgem e martir.

14 Sabb. Sto. Espiridião, bispo.

500 dias de indulgencia, assistindo a missa das 7 1|2 horas no Santuario do Immaculado Coração de Maria.

Hoje *Laus perennis* no Santuario do Coração de Maria.

CASA AUSONIA

SEBASTIÃO PRAT

Rua Sta. Ephigenia, 66. S. PAULO — Caixa postal, 804

VINHO AUSONIA

ESPECIAL PARA MISSA

MARCA REGISTRADA

Recommendado por dois Exmos. Bispos

1.ª Recommendação. Por termos tido informações fidedignas de que é verdadeiramente puro o vinho **Ausonia,** engarrafado pelo sr. Sebastião Prat, residente a rua Sta. Ephigenia, 66, nesta Capital, recommendamol-o aos Rvmos. Vigarios para o uso no Sato sacrificio da Missa.

São Paulo, 2 de Julho de 1904.

José, bispo diocesano.

Outra recommendação. Conhecendo por experiencia propria a legitimidade do vinho **Ausonia,** que em deposito existe, á venda, na Capital de S. Paulo, na casa do sr. Sebastião Prat, recommendamos ao Clero da nossa diocese o seu uso para a celebração do Santo Sacrificio da Missa.

Pouso Alegre, 8 de Fevereiro de 1905.

João Nery, Bispo de Pouso Alegre.

CONDIÇÕES DE VENDA: Uma caixa de 12 garrafas, por 30$000; barris encapados contendo 45 garrafas, por 80$000. Frete por conta do commitente.

Não é encontrado em nenhuma outra casa commercial. E' engarrafado com todo o escrupulo e só depois de examinado, para evitar-se as falsificações.

Incumbe-se de todas e quaesquer encommenda da Europa, pertencentes ao Culto Catholico.

Especialidade em:

Vinhos finos e para meza, da afamada região de Haro **(Rioja)** — Hespanha.

Grande sortimento de vinho Jerez das mais conhecidas marcas.

Superior azeite puro de oliva, para a lampada do S. S. Conservas de diversas qualidades; pimentos murroes, sardinhas, escabeche, azeite, etc. Anis Malhorca, anis Patria, Rhum Luna, Jerez quina Ruiz, Cognac * * * Cognac—Fine Champagne, etc., ect.

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Esta casa participa aos Rvmos. Sres. Vigarios e a todas as Associações e Irmandades religiosas do Brasil, que **IMPORTA TAMBEM** imagens de todos os tamanhos e qualidades para o culto sagrado, das afamadas officinas de Barcelona (Hespanha). Dessas officinas são todas as imagens que se veneram no Santuario do Coração de Maria de Maria de São Paulo, e algumas que vieram para as parochias de Sta. Cecilia, Sta. Ephigenia, Bella Cintra, Campinas, Taubaté, Piracicaba, Bragança, Pouso Alegre, Curityba, Porto Alegre, Bahia, Rio de Janeiro, S. José de Tiradentes, Itapetininga, Atibaia e São José de Belem, (de esta Capital).

Catalogos gratis a quem os solicitar.

Todos os pedidos dirigidos a

Sebastião Prat

Rua Sta. Ephigenia, 66 — Caixa postal 804

S. PAULO

ANNO XV NUM. 48

AVE MARIA

REVISTA POPULAR ILLUSTRADA REDIGIDA PELOS RR. PP. MISSIONARIOS FILHOS DO IMMACULADO CORAÇÃO DE MARIA

Redacção e Administração: Caixa Postal, 615 — S Paulo

Assignatura: — Um anno 5$000 | S. Paulo, 8 de Dezembro de 1912

O TANGER DA AVE MARIA

CORTAVA o ar compassadamente a voz suave e doce que despendia do sino de uma torre.

Triste e candente echoava por toda a cidade, lembrando a todos os catholicos — saudarem á Virgem Santissima.

Apenas lançada ao ar, percorre celere os lugares circumvizinhos e em seguida sóbe aos pincaros elevados, quebra as cordilheiras extensas, desce ao sombrio valle com a mesma firmeza e doçura.

Esta voz é uma sentinella, que todos os dias á mesma hora, nos diz: — Alerta! estaes rodeados de inimigos, que cautelozos nos espreitam.— Elles aproveitam as sombras da noite, porque sabem que ellas influem e excitam os espiritos pervertidos ou indifferentes, a praticarem actos máus e inqualificaveis, os quaes pelo horror da sua natureza, escondem-se da luz do dia.

— E' uma exhortação que em todos os lares devia ser observada:

Sua origem, é um manancial fecundante, que tem facetado caracteres adamantinos, virtudes solidas, as quaes nos tem trazido, paz e socego.

Conhecemos pela experiencia e observação que os lares genuinamente catholicos, são os que tem dado á sociedade, melhores homens, principalmente os que consagraram-nos desde o seu principio, ao *Coração de Maria.* Oh!— estes estão immunes, e esperam confiantes em sua poderosa protecção.

Contrista-nos o declinio da sociedade, mais por conhecermos a cauza.

Infelizmente, uma grande parte vem dos lares, que se dizem catholicos; vão á igreja praticam todos os actos de fé, e juntamente uma infinidade de superstições, que acabam por estragal-os.

Procuram benzedeiras, para curar quebranto, tirar caiporismo; amuletos para livral-os de máu olhar; e outras couzas que repugna declaral-as.

A educação religioza do lar sem mistura de superstição, é simples, confortante; é bella, encontramos n'ella, o necessario para ambas as vidas; ella só completa os nossos ideias.

E' facil de remediar-se; a comprehensão exata dos deveres religiosos extinguirá todos os incentivos que a levam a desejar esses haveres; mesmo que os obtivessem, serviriam para atormental-os.

Os pagãos invocavam os seus deuzes para o mesmo fim que invocam hoje, mas esses deuzes rezidiam em templos que foram considerados como obras de arte, que lhes davam muita importancia, cerimonias mysteriozas, que os cercavam de respeito; porém os

de hoje, além de atrazadissimos, rezidem em antros bem affastados da cidade, para darem mais liberdade a sua numeroza freguezia.

MARIA TOLEDO LIMA.

Rio, Novembro 912.

Os moços voltando á fé

No jornal parisiense, *L' Opinion*, o filho do conhecido philosopho e sociologo Gabriel de Tarde publicou um artigo interessante sobre a mentalidade da juventude franceza, cujas conclusões são do teor seguinte: a mocidade culta franceza que, ha quinze annos, parecia affeita ás doutrinas *anticlericaes*, pende hoje para o *catholicismo*. Quasi um terço dos estudantes de Pariz são catholicos praticos. A influencia do catholicismo é tambem importante no *ensino superior*: na Universidade de Pariz ha um grupo de 18 lentes catholicos, e, nos differentes lyceus, nada menos de 180.

A situação é clara e os lentes de philosophia em diversos lyceus reconhecem-na positivamente. A maioria de nossos estudantes, respondeu um delles, á nossa pergunta (de Alfredo da Tarde) a maioria é catholica, e entre os indifferentes não se encontra *odio anticlerical*, e hoje em dia os proprios incréos reconhecem o valor da fé ». Outro lente disse: « o catholicismo de meus discipulos se afere pelos seus sentimentos francezes».

Na Sorbonne os academicos desertaram em massa das cathedras officiaes, occupadas por lentes *materialistas*, para ouvir as prelecções dum *catholico*, o lente Victor Delbos.

Par a par com esta corrente escolastica se produz uma renascença literaria e poetica. Com effeito, os criticos d'arte falam francamente em literatura catholica, em Escola Catholica.

No jornal *L'Independance* «Georges Lorel» escreveu, com lyrico enthusiasmo, uma critica sobre a poesia de Paul Cladel, que é na sua substancia composta de hymnos apocalypticos.

De Tarde enumera grande copia de poetas importantes e influentes que têm sentimentos profundamente christãos e catholicos e que, apezar disto, souberam merecer os applausos dos mais autorizados criticos.

O *despertar ao catholicismo* se externa ainda pela construcção de avultado numero de egrejas e pela erecção de novas parochias.

Decerto, o governo francez cerra ambos os olhos a estes phenomenos *reaccionarios* « e perssevera na sua politica adversa á Egreja e nas suas perseguições contra tudo quanto ha de catholico; mas esperamos que seja isto por pouco tempo». (Augsbürger Post-zeitung, 18 julho).

Esperamos que a « reacção », que na França está se produzindo, tanbem breve e efficazmente se produza em nosso mundo intellectual e se convençam-se nossos incréos que, na incerteza forçosamente produzida em seu intellecto pelo scepticismo, melhor é afinal penderem para as crenças que mais perfeitamente dirigiram, através dos seculos e dos annos, sua patria, sua familia, sua infancia.

D. AMARO VAN EMELEN O. S. B.

SOL

O' sol! eu amo esse teu manto de ouro
que envolve a serra no final do dia,
quando as capoeiras, suspirando em côro,
a alma nos enchem de subtil poesia.

Exulto ao ver-te, da manhã sombria,
rompendo as nevoas, qual feliz agouro.
Gorgeia o ninho... todo o azul radia...
O mar se veste d'um brocado louro.

E te venero, teu fulgor bendigo,
quando te curvas da amplidão fagueira
sobre o tugurio do infeliz mendigo.

— pobre velhinho que, a tremer gelado,
no humbral se aquece á tua luz primeira,
tendo nos labios um sorrir maguado...

JULINDA ALVIM

Bello Horizonte.

Os gregos para alcançarem a philosophia e as demais sciencias, fazem grandes jornadas e largas navegações; porém nós para alcançar a virtude e a perfeição, que é a verdadeira sabedoria, não precisamos de pôr-nos nestes trabalhos e perigos, nem ainda sair de nossa casa, porque dentro d'ella a acharemos e ainda dentro de nós mesmos: — Nestas cousas ordinarias e quotidianas que fazemos está a nossa perfeição.

S. ANTÃO ABBÁDE.

Mas... resuscitaremos realmente?

Se ha mysterio facil á intelligencia, esse é o mais, tao claro, que até não parece mysterio.

Eu me explico.

Não foi Deus que formou nossos corpos, unindo a cada um a alma? pouco importa, o meio de que servio-se o Senhor, ou de barro, para o primeiro homem, ou de outros, como acontece para o resto da humanidade.

Se, pois, Deus uma vez construio e formou a humanidade, por que não poderia reconstruil-a de novo?

O senhor, supponhamos, é um architecto e procede á restauração de um precioso e importante monumento que pela antiguidade veio a desmoronar-se.

O que faz, então?

Reune, uma a uma, as diversas pedras e vai as adaptando nos antigos lugares e ligando-as com cimento, cal e areia. Levanta pouco a pouco, as antigas paredes, trava, de novamente, os arcos, fecha a abobada e eis ahi resuscitado um edificio morto e que nada mais valia.

Ora, o que a creatura fraca pode fazer, por que não o poderá o Creador Eterno?

Ainda mais, os chimicos ensinam que a materia não se aniquila com a destruição do corpo; ella apenas transforma-se.

Dos atomos de que se compõe o corpo d'este nosso amigo que agora estamos enterrando (que são pedras do edificio que Deus quiz derrubar para reconstruir no dia do juizo) d'esses atomos, repito, partes componentes d'este corpo presente, nem um só se perderá, mas hão de permanecer sem anniquilar-se até a hora que Deus deliberou em seu beneplacito divino.

A vontade suprema de Deus fará com que se ajuncte de novo a alma a esses diversos atomos, outra vez reunidos na forma antiga, e o nosso amigo ha de pôr-se em pé, como eu e o senhor tambem.

Duvida o senhor da resurreição e no entretanto a cada momento está resuscitando. Sim, meu caro, segundo ensinam as mais adiantadas theorias physiologicas o homem é um ente que continuamente está a renovar-se, de modo que, rigorosamente fallando, sua carne, hoje, não é absolutamente a mesma de hontem.

Hoje, não existe em meu corpo, nenhuma molecula que eu tinha ha vinte annos! e assim estamos nós a morrer e a resuscitar de dia em dia.

D'ahi vem a antiga phrase dos philosophos: *conservatio est continuata creatio:* a *conservação da existencia é uma coutinua creação.*

Ora, o que a mão de Deus faz quotidianamente comnosco, porque não o poderá fazer um dia, por meios extraordinarios e sobrenaturaes para toda a humanidade?

Assim respondi ao moço e elle... ficou caladinho da silva.

Vejam os leitores como os incredulos se confundem com poucos argumentos.

Elles suppõem que Deus só tem o poder de que suas fracas cabecinhas pódem fazer ideia. «Deus, dizem elles, não póde resuscitar os mortos, porque eu não comprehendo como póde ser isso». Cala-te, tolinho, cala-te, porque tuas palavras só provam a pequenez de tua intelligencia.

Si isso fosse certo, deveriamos começar negando tudo o que existe no mundo e qne supera a ordem natural.

Assim poderiamos affirmar: é falso que nasçam homens no mundo, porque ninguem jamais poude comprehender o grande mysterio da geração.

E' falso que os campos possam produzir o trigo, o arroz ou o milho, porque ninguem, mesmo os mais abalizados naturalistas nunca poderam comprehender como germinam as plantas.

E' falso que o homem pense, mova-se, coma e falle, porque o ultimo segredo d'essas operações ninguem ainda pode decifrar.

De todas as cousas d'este mundo visivel e tangivel sabemos *o que*, mas ninguem poude comprehender *o como* das cousas. Seria uma insuportavel presumpção dizer a Deus: eu não creio que Tu, Omnipotencia infinita, possas fazer tal cousa, porque, eu pobre homem, de vistas curtas, não alcanço *o como* das cousas operadas por Vossas mãos.

Sim, meu caro leitor, has de resuscitar um dia, e todos os que negam este grande dogma da fé, como o meu adversario do cemiterio, resuscitarão tambem, queiram ou não queiram.

Tanto os bons como os máos hão de resuscitar, uns para associar o corpo a sua eterna felicidade, outros para fazel os participantes da perdição sem fim.

Tanto a terra como o mar devolverão a Deus os corpos que foram sepultados em seu

seio: a mão de Deus congregará de novo as diversas peças d'essa maquina que elle formou e dissolveu, para de novo as unir, na sua forma primitiva.

E para de novo comunicar ao mesmo tua alma, ó leitor, voltará a teu corpo, calor, vida, palavra e pensamento.

E' esta a fé dos seculos e não só dos christãos, mas mesmo dos gentios e indios.

Job, todo coberto de chagas e materias, dizia, convencido:

«Creio que meu Redemptor vive e no dia derradeiro eu hei de resuscitar da terra, e minha pelle ha de cobrir de novo minha carne, e n'essa carne hei de vêr a meu Deus, e eu mesmo hei de vêl-o e não outro, e meus proprios olhos hão de contemplal-o.

Esta esperança tenho enraizada em meu coração. Esta deve ser, ó leitor, tua fé, tua esperança, e tua certeza.

Dr. F. S.

Favores do Coração de Maria

E DO VENERAVEL P. CLARET

S. PAULO.— Francisco de Novaes Mourão e familia cumpriram a sua promessa ao amantissimo Coração de Maria, mandando rezar uma missa, accendendo uma vela e dando uma esmola, como prova de reconhecimento a tão bôa Mãe.

— Uma senhora, vendo o seu filhinho, gravemente enfermo, nesta dolorosa afflicção, invocou ao Coração Immaculado de Maria, e oh prodigio! em poucos dias o seu filhinho querido, ficou completamente restabelecido. — Benedicta Franco Arouche.

— A exma. sra. d. Maria C. Machado Marques, agradece, penhoradissima, um favor especial do Purissimo Coração de Maria e reforma sua assignatura da *Ave Maria*.

CURVELLO (Minas). — Uma devota remette 5$000 para a assignatura da «Ave Maria», em agradecimento por duas graças obtidas por intermedio do Coração de Maria. — Raymundo Souza.

— Peço publiqueis na «Ave Maria» a graça que alcancei do Coração de Maria, a cura radical que soffria no útero. - Julia Pagliaminuta.

—Adaliza Pagliaminuta manda 2$000 para velas por graças alcançadas.

SETE LAGOAS (Minas). - Por varias graças alcançadas do Coração de Maria mando 10$000 para uma assignatura e o resto para publicar o favor.— Rosa A. Mello Penna.

CORDISBURGO (Minas).— Em reconhecimento por duas graças alcançadas do Coração de Maria, mando 3$000 para o cofre do Santuario.— Conceição Guimarães.

BELLO HORIZONTE. — Peço publiqueis a cura radical de colicas que um de meus filhos soffria; mando 3$000 para uma missa no Santuario. — Maria Martins.

— Prometti mandar 5$000 para o Santuario se meu filho sarasse de grave incommodo, e como fui attendida cumpro a promessa.—Maria Motta.

— Peço publiqueis ter sido feliz no dar á luz por intermedio do Coracão de Maria, e em agradecimento mando 5$000 para uma missa. — Lucia Martins Ferraz.

— Por uma graça importante que alcancei do Coração de Maria mando 10$000, sendo 5$000 para reformar a minha assignatura, 3$000 para uma missa e 2$000 para velas. — Anna Guilhermina Carvalho.

— Por temor de ser infeliz no parto peguei-me com o Coração de Maria me valesse n'aquella situação, na que felizmente fui attendida e mando 5$000 de promessa. — Jorgina Costa.

— Estava minha amiga Judith na morte e me peguei ao Coração de Maria e ao Veneravel P. Claret, que se ella sarasse, havia de dar uma esmola para o Santuario, que gustosamente cumpro.— Maria José Lagoeiro.

CAMPINAS.— D. Alzira Machado da Rocha Camargo agradece ao Immaculado Coração de Maria uma graça recebida.

— D. Anna Alves Pinto muito agradece ao Sagrado Coração de Maria uma graca alcançada, envia 10$000 para celebrar uma missa no Santuario em acção de graças a Nossa Senhora e envia mais 10$000 de esmola para o Santuario.

— D. Laura de Queiroz Braga envia 5$000 para accender velas no Santuario do Coração de Maria em acção de graças por ter sarado da vista e de nevralgia, e agradece ao Veneravel P. Claret outra graça.

D. Maria de Queiroz Braga agradece ao Immaculado Coração de Maria ter sarado minha filha quando esteve doente; em agradecimento faço esta publicação.

— D. R. Z. agradece ao Immaculado Coração de Maria ter tido melhoras seu filho quando esteve muito mal: em agradecimento manda 3$000 de esmola para o Santuario.

— D. Maria de Queiroz Oliveira manda 3$ para celebrar uma missa no altar do Coração de voto que fiz quando meu marido estave doente: hoje, graças a Nossa Senhora, está perfeitamente bom.

— Lazara Góes Dias agradece ao Immaculado Coração de Maria um favor importante e publica sua gratidão.

— Uma devota agradece ao Immaculado Coração de Maria ter sarado duma grave enfermidade uma pessoa de sua amizade. O dr. Francisco Pompeu de Camargo toma uma assignatura da bella *Ave Maria* para o mesmo e manda celebrar uma missa em acção de graças.

— D. Anna de Coelho Ribas agradece ao Immaculado Coração de Maria ter sido seu marido feliz nos seus negocios, e faz publica sua gratidão.

DOIS CORREGOS.— D. Angelina Camargo Azevedo manda celebrar uma missa e accender velas no altar do Coração de Maria, em acção de graças, por ter sido feliz no dar á luz.

— D. Maria de Mello Cesar agradece ao Immaculado Coração de Maria um favor de ter-se restabelecido seu pae dum grave incomodo. Toma uma assignatura da *Ave Maria* e manda celebrar uma missa no seu altar.

ESPRAIADO.—Junto a esta encontrará a quantia de 5$000 para dizer uma missa en louvor do Immaculado Coração de Maria de um vo-

Grupo de meninos e meninas que frequentam o catecismo em Sta. Luzia de Carangola (Minas); no meio o vigario, P. Antonio Affonso Sanson e o seminarista Antonio Guarinello.

to que fiz de um meu empregado que os medicos tinhão dito que não tinha cura e hoje já está trabalhando. Peço ser publicado nas columnas dos favores.

SUCURIU' (Minas). — Remetto-lhe 2$000 em sellos, para V. Rvma. me fazer o favor de comprar uma vela e accenderem-n'a diante da Imagem do Immaculado Coração de Maria, n'esse Santuario, em cumprimento d'uma promessa que fiz e fui attendido no mesmo momento, no domingo passado. - P.e Bernardino de Souza Senna.

JUNDIAHY.— Uma devota agradece ao Immaculado Coração de Maria uma graça alcançada, o emprego para uma pessoa da familia. Envia essa esmola e pede publicar.

CAMPINAS.— Por tres vezes fiz a novena das trez Ave-Marias. Hoje venho humildemente agradecer a Nossa Senhora as graças que me tem concedido.— Uma Zeladora.

RIO DE JANEIRO.—Cecilia Corrêa dos Santos agradece uma graça ao Immaculado Coração de Maria, e conforme promettera, assigna a *Ave Maria*, e manda celebrar uma missa.

JUNDIAHY.— Josephina Rosa agradece ao Coração de Maria um favor alcançado para Maria Eugenia. Penhorada, publica sua gratidão.

CACHOEIRA (Rio G. do Sul).— Uma devota agradece ao bondoso Coração de Maria muitas graças alcançadas.

TUBARAO (Sta. Catharina).—Remetto 4$000 sendo 3$000 para ser celebrada uma missa e 1$ para velas, em acção de graças por favores recebidos.— Isabel Maghetti.

MONTE AZUL.— Jannuaria Candida de Jesus, agradecida ao Coração de Maria por uma graça alcançada, envia 2$000 para o cofre do Santuario.

BARRETOS. — Em agradecimento de uma promessa que fiz e agradecendo ao Coração de Maria uma graça, remetto 5$000 afim de se celebrar uma missa pelas almas do Purgatorio.— Claudelina Moraes.

S. JOAO DA BOA VISTA.— Remetto-lhe 6$ para V. Rvma. celebrar duas missas, uma em honra do Coração de Maria o outra no de S. José pela intenção de José Luis F.— João de Oliveira Cabral de Vasconcellos.

COTIA.—Remetto-lhe, sr. administrador, 28$ das assignaturas reformadas dos illmos. srs. João Bellisario Oliveira, Benedicta Maria de Jesus, Benedicta dos Santos, e dos assignantes novos, Jesuina Soares Silva e Isabel Oliveira Camargo, em acção de graças pelos favores recebidos do bondoso Coração de Maria.— Os 4$000 restantes são destinados para accender velas no altar de Nossa Senhora e por graças publicadas nesta Revista.

— Ermelina dos Santos mandou tempo atraz 6$000 para duas missas por alma de seu filho José Bonifacio.— Raphaela Pedroso, correspondente.

Desistindo da calunia

Em 1897 appareceu no Chile uma enciclica do papa Leão XIII e uma pastoral do arcebispo da Santiago, cuja falsidade era clara a todos que conheciam um pouco da religião catholica.

Apezar disto e não obstante as declarações authenticas da curia romana e de alguns

bispos, os dous documentos foram traduzidos para muitos idiomas e correram mundo.

Quando em 1899 a *Gazeta do Povo*, de Coritiba, publicou-os em portuguez, o saudoso d. José de Camargo Barros immediatamente provou a sua falsidade numa carta dirigida áquella folha.

A pseudo-encyclica, que tratava de moralidade ou antes de immoralidade do clero sul-americano, até ha pouco, servia de cavallo de batalha aos adversarios da religião catholica nos Estados Unidos da America do Norte.

O dr. Speer, secretario das missões estrangeiras dos presbyterianos, em varias conferencias publicas, citou-a ainda no anno de 1910 e em boa fé. Pois intimado pelos catholicos a provar a authenticidade dos documentos, dirigiu-se a amigos no Chile. Estes, procedendo com toda a seriedade a pesquizas, durante quasi dous annos, descobriram que o autor da «encyclica» e da «carta pastoral» fôra um advogado, inimigo acerrimo da religião catholica.

O dr. Speer teve a hombridade de dar testemunho á verdade, publicando no seu livro «South American Problem» o resultado das suas pesquizas.

Homens de caracter, como o dr. Speer, são, infelizmente, mui raros entre os que atacam a religião catholica; senão, teriamos quasi todos os dias retractações, pois as calumnias e falsas accusações por elles publicadas não têm conta.

Miscelanea Mariana

Devoção e patriotismo

O Smo. Padre Pio X, por Letras Apostolicas de 7 de setembro do anno corrente, dignou-se conceder 300 dias de indulgencia aos que, em todo o territorio da republica mexicana rezarem devotamente uma destas jaculatorias:

« Reina de Mexico, salvadnos » —

« Santa Maria de Guadalupe, Esperanza nuestra, salvad a nuestra patria».

Orações, como se vê, de grande oportunidade nas presentes circumstancias para a inditosa republica que, ha mais de um anno, graças á perniciosa influencia da maçonaria, vem-se debatendo em gravissimas dificuldades com a guerra civil e as insidiosas intrujices da republica norte americana que ameaçam a independencia de Mexico.

Novos guardas de um santuario

Como dissemos na cronica de outro numero, a lei do cadeado, implantada em Espanha pelo sr. Canalejas contra a vontade do paiz, não produziu os efeitos desejados. No dia 20 de outubro, uma nova comunidade de religiosos instalava-se na villa de Tauste: os revmos. Clerigos Teatinos tomaram posse do santuario de Nossa Senhora de Sancho Abarca, com grande alegria do povo o qual assistiu no meio de um indescriptivel entusiasmo á entrada da comunidade religiosa, presenciando a entrega das chaves, feita pelo exmo. sr. bispo de Huesca d. Mariano Supervia y Lostalé, natural daquella povoação, representando o exmo. sr. arcebispo de Saragoça.

Romaria ingleza a Lourdes

A mais imponente e numerosa peregrinação ingleza chegou a Lourdes em 1.º de junho de 1912, sendo ella formada por uma muldão de mais de mil peregrinos, tendo á sua frente o Cardeal Bourne, Arcebispo de Westminster, acompanhado de seis Bispos inglezes. Esta romaria tinha por fim a festa solemne da Consagração da Inglaterra á Virgem Immaculada, o que se realisou no domingo, 2 de junho.

Ao acabar a missa pontifical, subiu ao pulpito Monsenhor Burton, bispo de Clifton, recordando aos seus compatriotas que a SS. Virgem era, em tempos remotos, objecto do mais acrisolado amor, principalmente em terras de França, nos celebres sanctuarios de Boulogne e de Chartres, onde em seu nome os inglezes vinham prestar homenagem á Soberana Rainha.

O prelado salientou a amizade que durante tantos seculos uniu a Inglaterra á França no amor e culto á Mãe SS. do Salvador.

Mostrou que essa união se estreitaria ainda mais agora que a Igreja Catholica da Gran Bretanha vem corresponder ao apello da Virgem Immaculada.

Em seguida, a peregrinação ingleza organizou-se em grandiosa procissão e dirigiu-se á Gruta, precedida da Bandeira Britanica e numerosos estandartes.

Depois, solemnemente, do pulpito, o Cardeal Bourne pronunciou a formula da Consagração á SS. Virgem da Inglaterra, feita em 1893 pelo seu venerando antecessor. Em seguida rompeu o hymno triumphal, o cantico « Fé de nossos Paes! » e uma « Marche aux flambeaux » rematou dignamente esta bella manifestação á Virgem Immaculada.

O que supplicariam á Maria aquelles catholicos inglezes anciosos por saudarem o dia em que toda a Inglaterra convertida submissa aos pés de Maria, lhe tribute vassallagem, amor, dedicação incondicional?!

Ouça a Virgem de Lourdes os accentos piedosos do coração catholico inglez, e vel-a-emos—a Inglaterra, de novo tornar-se a Ilha dos Santos.

SECÇÃO SCIENTIFICA

O banho frio

Depois do banho frio, a pessoa sente-se bem disposta e forte.

Aos fracos e nervosos o banho frio modifica o estado dos nervos, acalmando os, e desenvolve a nutrição geral, como que fazendo cessar a causa principal da sua perturbação, isto é, a perturbação nervosa. Sob esse duplo aspecto o banho frio é de incalculavel vantagem aos meninos, mormente aos de origem artritica. No nosso clima, infeliz de quem não tomar todas as manhãs o seu banho frio; esse, além de outros beneficios, que podem ser calmantes e ao mesmo tempo tonicos, deixa revigorar a pelle, e desta arte evita os resfriamentos e o rheumatismo.

O bom funccionamento da pelle, garantido pelo uso dos banhos frios, contribue largamente para a boa saúde.

Nas molestias graves um dos primeiros accidentes é a aridez da pelle; regularisar a funcção digestiva, vigorar o organismo por meio de educação physica, fortalecer o systema nervoso pelos banhos frios e regularisar a nutrição, não valem somente pelo resultado contra o atritismo; mas tambem contra outros processos morbidos: a escrofulose, o diabetes, a tuberculose, o cancro».

O sabio Percy dizia que « se lhe interdissessem o banho frio, elle renunciaria o exercicio da medicina ».

As recentes observações dos professores Metchnikoff e Czerny — duas notabilidades medicas, mundiaes confirmam o valor da hygiene da pelle; os dous sabios verificaram a ausencia do cancro nas classes em que se cuida do asseio da pelle, entre aquelles que não dispensam o seu banho diario, pela manhã.

Jornaes do alto mar

O telegrapho sem fios, a genial descoberta de Guilherme Marconi, teve entre outras vantagens, a de tornarem menos aborrecidas as longas viagens maritimas. Até ha poucos annos, os passageiros estavam completaments isolados do mundo durante muitos dias, ao passo que agora, graças ao telegrapho sem fios, podem manter-se ao corrente de tudo o que se passa em terra. A bordo dos grandes transatlanticos modernos publica-se um jornal diario que dá todas as manhãs as ultimas noticias, sem excluir as da Bolsa e dos sports.

Destes jornaes, o mais importante, segundo o « Mit-Bis » é talvez « Cunard Daily Bulletin », que se publica nos transatlanticos da Companhia Cunard Line; a tiragem varia de 2.000 a 2.500 exemplares diarios, tem 32 paginas, é impresso em papel finissimo e custa 50 réis. O jornal vai para a machina á 1 hora depois da meia noite e pela manhã os passageiros, ao tomarem o café, recebem todas as noticias mais importantes de todas as partes do mundo, no meio do oceano.

No *Provence*—da *Compagnie Générale Transatlantique*, publica-se um bello diario illustrado, o «Journal de l'Atlantique», e a bordo do *Kaiser Wilhelm II* do *Norddeutscher, Lloid*, é distribuido gratuitamente aos passageiros um jornal de 24 paginas, illustrado, do qual a Companhia aufere um grande lucro pelos annuncios.

Alem das noticias que veem da terra por telegrapho sem fio, os jornaes oceanicos publicam as chronicas de bordo, contos, novellas, cartas do *assiduos leitores* e as conversas com os outros navios encontrados. São as entrevistas!

As duas gargantas

A diplophonia ou voz dupla é um phenomeno, talvez o unico, de que se tem occupado a Sociedade Laryngologica de Berlim.

Um cantor, conhecido sob o nome de homem de «duas gargantas», tem normalmente uma vez barytono de que elle mesmo faz o acompanhamento em tom mais elevado. Por outras palavras: executa sósinho um duo. Os laryngologistas que o examinaram não pódem explicar o phenomeno. Esse individuo canta a principio uma parte, depois simultaneamente as duas. Tudo o que a respeito já poude ser constatado é que as cordas vocaes se tornam vermelhas durante a execução. Esta faculdade, que o distingue, permite-lhe imitar varios instrumentos ao mesmo tempo. A radiografia deu occasião a ser estudada a ventriloquia, mas esse methodo não deu bom resbltado applicado ao estudo da diplophonia. Acredita-se que esta seja produzida pelas cordas vocaes e a epiglotte reunidas, mas até

hoje não se poude fazer observação alguma em que haja precisão, neste sentido. Em todos os casos, é pouco provavel que o phenomeno seja produzido unicamente pelas cordas vocaes, e, como as vibrações escapam á vista, limitam-se os sabios que o estudam a simples conjucturas.

Itabira do Campo

Este lugar, destinado pela Providencia a um futuro prospero e feliz, tem uma população conhecedora de que, sem Deus, sem religião não ha progresso nem felicidabe: assim organisou a Irmandade do S. Sacramento, inscrevendo na mesma uns 200 irmãos, os quaes já providenciaram para, em breves tempos a matriz ter certos concertos e melhoramentos necessarios; pretendem dotar a Irmandade d'um novo cemiterio, assaz indispensavel.

A Associação de S. Vicente de Paulo, continua em actividade, dispensando soccorros espirituaes e corporaes aos amigos de Jesus—os pobres.

A festa da bandeira nacional neste anno, em Itabira do Campo, parece, será importante, tendo os alumnos das escolas preparado discursos, recitativos, etc.

Discursos preparados pelos alumnos da escola masculina, regida por Angelina Quites;

Sres.:

Faltam-me dignas expressões para demostrar os affectos e a alegria que sinto ao ver o auriverde estandarte da minha nação.

O' imagem da patria idolatrada, como fazes pulsar de jubilo o coração d'um brazileiro, confiante, vendo em ti um pavilhão da justiça e do amor!

Abrigas, como um anjo tutelar, o rico e o pobre em qualquer ponto do vasto horisonte brazileiro; em toda parte em que tremules, feliz, coberto de gloria, numa linguagem muda, mas eloquente e amavel, dizes: vinde respirar na patria em que represento o ar puro e vivificante das suas mattas; encontrareis nellas delicias e thesouros sem par; vinde gosar d'um céo puro e bello.

Ah! mas ao coração que te ama e te venera, não dizes só isto, falas tambem: lembra, filho dilecto do Brazil, das luctas e dos sacrificios de todos aquelles que, uns empunhando a Cruz, outros, a espada, procuram fazer esta terra em que nasceste, feliz, civilisada e forte, do norte a sul, do nascente ao poente!

Eu te bemdigo, ó nobre e augusta bandeira; desejo sempre que ao seres hasteada em teu paiz ou no estrangero, chovam sobre ti applausos e benções; em cada peito tenhas um altar em que gozes o odor do incenso de amor de carinho e de defesa.

Viva a Republica Brasileira!
Viva o Pavilhão Nacional!
Viva o dia 19 de Novembro!

(Preparado pelo alumno Eurico Rodrigues)

(Discurso preparado pelo alumno Carlos Justiniano, da escolo masculina de Itabira do Campo, em homenagem á bandeira nacional).

Senhores:

Digno d'amor, veneração e respeito é tudo que nos recorda grandes feitos, actos de heroismo e de abnegação; si a estatua á um heroe nos lembra a sua coragem, nos inspira animo e alegria na pratica do bem, acresce em nós a idea do que devemos á patria, quaes serão nossos sentimentos, que devemos ante o nosso augusto Pavilhão Nacional?! O' symbolo, imagem do meu querido Brasil, em ti vejo retratadas não só as bellezas com que a Providencia dotou a terra de Santa Cruz, mas tambem venero em ti esta legião de brazileiros notaveis, apostolos do bem que, pelo seu saber, suas virtudes e sacrificio da propria vida contribuiram para que fosses amada e respeitada em toda parte!

Tuas estrellas, representando os estados do Brazil, parecem nos dizer os esforços herculeos, a perseverança de cada um, empregadas para que estes estados, confederados, unidos pelo mesmo affecto, tornem o Brazil nma nação poderosa e fulgente de gloria! Diviso em ti os dias de lucta, mas victoriosos.

E's o pavilhão brazileiro, merecedor de toda gratidão; em tua defesa mereces a vida dos filhos da nação que representas.

Neste dia que és hasteado em todo o Brazil, recebe os affectos, um viva deste povo que abrigas sob tua sombra potectora e que procurará te respeitar e te amar em toda parte.

Viva a Bandeira Nacional da Republica Brazileira!

Viva o exmo. sr. Presidente de Minas! Viva o exmo. sr. dr. Delfim Moreira!

(Discurso preparado pelo alumno Jeronymo Quites, em homenagem á Bandeira Nacional.

Senhores:

Entre os deveres da civilidade ha um em primeiro lugar, e este é o da gratidão; quanto faz o beneficio recebido, mais o beneficiado deve ao bemfeitor. Si, por qualquer modo temos occasião de lhe demonstrar que somos gratos, não medimos sacrificios e nossa satisfação se torna patente. Por tanto, bem justas e verdadeiras são as homenagens gratas e affectuosas que nos unem em fraternal amplexo para saudarmos o symbolo da Patria amada. O' meu audaz pavilhão, sacrario e guarda das mais nobres tradicções, encerras em tuas lindas côres, evolves em tuas dobras nomes laureados que podem constituir uma epopéa: basta se lembrar d'um José de Anchieta, Manoel de Nobrega, João Navarro, Antonio Vicira que sacrificando-se, não mediam esforços, não pouparam sacrificios para em todo territorio brazileiro levar as luzes da civilisação e beneficios da caridade. Que diremos destes brazileiros illustres, uns como verdadeiros pharóes derramando jorros de luzes do seu saber, em procurar elevar no estrangeiro o nome do Brazil, os outros, denodados heróes, defendendo-o nos combates?! E's ó bandeira querida, digna do mais puro e verdadeiro amor. Recebe minhas saudações, mas deixa-me tambem saudar áquelles que mesmo em nossa infancia, nos ensinam a te venerar e infundem em nós a lembrança do quanto te devemos.

Grupo escolar de Villa Braz (Minas) dirigido pelo intelligente professor Snr. Sebastião Gomes.

Viva o exmo. presidente da republica brasileira!

Viva o presidente de Minas Geraes!

Vivam as autoridades escolares! Viva a bandeira Nacional do Brazil!

Pelos altos sertões da Bahia

Missão de Chique-Chique

Vespera do Corpo de Deus, sahiamos da Capital quatro Missionarios do S. C. de Maria, tristes, como filho cheio de saudades pelo domestico lar, que sem saber até quando, vê-se obrigado á abandonar; consolados todavia, sabendo que iamos continuar a grandiosa obra dos antigos Missionarios, procurando nos altos sertões almas para Deus, e legiões para a Religião e para a Patria. Atravessamos o *Reconcavo* e nos despedimos das irrequietas razas de nossa prezada Bahia. A locomotiva impassivel, rapidamente nos apresentava quer cidades e povos industriaes, quer morros pelados e catingas agostadas; por vezes ricos panoramas da natureza, outros escondiam-nos debaixo das montanhas em estreita e obscura enxovia. Em tão vertiginosa marcha, parecia-nos espreitar ainda os antigos Fundadores da Religião e da Patria, regando com o suor de suas faces, aquelles taboleiros e catingas que a tanto custo atravessaram; e como elles, desejavamos avançar até os confins do Estado, onde houver uma alma a salvar ou um cidadão a soccorrer. Dois dias de saudosa anciedade e chegamos ás margens de nosso historico Rio S. Francisco. Desde o estreito camarote de nosso vaporzinho, offerecciamos nossa prece matutina e vespertina, não só pelos habitantes que festejavam nossa chegada, alegrando aquellas ribanceiras como por todo o Estado e singularmente pelos bons amigos bahianos que iamos deixando tantas legoas atraz.

Pensamos que elles por nós tambem estariam de mãos para o céo e eram tantas nossas saudades, que não só aos companheiros de viagem, como ás mesmas ondas passageiras e aos proprios valles e serras, queriamos contar nossas cuitas e pesares.

Apoz alguns dias, deixamos ir dois companheiros á repartir com o vizinho Estado do Piahuy o rico quinhão com que lhe mimoscava a religiosa Bahia e outros dois continuámos até uma região bem necessitada, a do Chique-Chique; embora seus habitantes tenham tão rico coração como a terra de carbonatos, ouro, diamantes, que habitam.

Na Matriz celebramos sem solemnidade á festa do C. de Jesús apenas com o panegyrico.

Com as molestias conseguintes, atravessamos aquella Serra do Assuruá, ninho d'onzas, emas, e venenosas serpentes, vendo trocar aquelles *Jagunços bravos* armados de rifles em mansos cordeiros, munidos com a Cruz de Jesús e enfeitados com o sympatico escapulario do Coração de Maria; nossa primeira Missão na *Gameleira* deu um miraculoso espectaculo no ultimo dia. Uma horrivel *onça* de 11 palmos disparava a armadilha e 12 *rifles* varavam-lhe o corpo ao mesmo tempo, deixando-a sem vida. O povo que ouviu os tiros foi immediatamente esfolar o monstro que tantos males causara, matando e arrastando muitos bois dos pacificos moradores. Sua pelle ricamente pintada foi passeada pelo povo e

exposta aos forasteiros, e aos Missionarios deu-se uma de suas mãos, metida em alcool para lembrança eterna.

Fomos logo á Canna-brava, da mesma freguezia onde estabelecemos alguns Irmãos *agremiados* do C. de Maria que se prestaram para rezar todos os dias festivos, os Exercicios espirituaes para os Confrades e devotos do mesmo Immaculado Coração.

Aqui visitamos as primitivas moradas dos indios e soubemos a fabulosa historia do Moribeca cruel.

Passamos logo por Guigos, arraial pequeno e longe da Matriz, combinamos com o Revmo. Vigario a construcção de uma capella com advocação do Immaculado C. de Maria: será a segunda, pois a primeira foi já erecta em Itapicurú, depois da Missão do P. Jorge e P. Miguel.

Notas e noticias

De Roma

Escola Pontificia

O Santo Padre inaugurou uma escola no Vaticano para as crianças pobres dos bairros do Borgo e Prato. O edificio, dotado com todos es requisitos da higiene moderna, pode alojar 1.600 crianças, tendo entrada pela Via di Porto Angelica. O governo italiano não poderá ter nenhuma intervenção por achar-se em terreno independente.

O cardeal Respighi, vigario geral de S. Santidade para a diocese de Roma, será o inspector da escola pontificia.

Uma vela monstro

Esta não é norte americana, como podiam pensar os leitores.

Um cantor italiano, tendo perdido a voz, recorreu a S. Braz. O Santo ouviu seus desejos, conseguindo de Deus o favor de recuperar o seu meio de vida.

Grato a seu protector celeste, o cantor ofereceu uma vela de 104 kilos que lhe custou dez mil libras ouro.

O Santo Padre Pio X benzeu a vela que arderá por seis annos sobre o altar de São Pedro no Vaticano, conforme aos desejos do ofertante.

— Pelo Capitulo Geral da Congregação das Escolas Pias foi eleito Superior o rvmo. P. Tomaz Viñas. Para o cargo de Vigario Geral da Ordem das Escolas Pias de Espanha foi nomeado o rvmo. P. Belchior Rodrigues; e para provincial de Catalunha e Cuba o reverendissimo Luis Fabregas.

Esta ordem de sacerdotes dedica-se ao ensino gratuito ou quasi gratuito dos filhos do povo, por instituição de seu glorioso fundador S. José de Calasanz.

O que devemos fazer

Ha pouco tempo, o Santo Padre dirigiu ao conde de Zara, presidente da Associação de S. Paulo, (associação destinada a promover a bôa imprensa) uma carta em que lembrou de novo ser um dever estricto dos catholicos promover a bôa imprensa.

Felicita e anima a associação que já tem feito muito bem, combatendo o maior mal dos nossos tempos, a má imprensa, e accrescentou estas palavras:

« A preguiça e negligencia dos homens de fé, perante a actividade que desenvolvem os livres-pensadores nesse terreno (o da imprensa) revelam infelizmente que nesse ponto « os filhos das trevas são mais prudentes que os filhos da luz ».

Oh! se soubesse quanto isso entristece o coração do Santo Padre e que cuidados lhe causa! E é por isso (escreve o secretario do Papa) que o Summo Pontifice desejava nesta occasião, dirigir um appello á consciencia dos catholicos a respeito desse dever que lhes cabe».

Acção social dos catholicos italianos

Apezar de prisioneiro pela situação em que se encontra, o Papa não deixa de influir poderosamente e dirigir o movimento social catholico que pujante e esperançoso se está desenvolvendo na Italia.

Um dos actos que têm vindo dar efficaz impulso á organização social-catholica, é a creação da escola de Bergamo, para estudos especiaes de sociologia catholica, instituida pela «União Catholica» sob a immediata direcção do Santo Padre, com estatutos e regulamentos approvados pela Santa Sé.

Esta moderna e utilissima instituição é dirigida segundo os conselhos e disposições de Pio X; nella são admittidos alumnos de todas as dioceses de Italia, recommendados pelos respectivos prelados, que queiram preparar-se nas questões sociaes.

Os primeiros ensaios desta instituição têm tido um exito completo, e é de prever-se o grande e real auxilio que vae ella prestar á causa social-catholica.

— A primeira parte do relatorio das obras sociaes catholicas na Italia, ocupa-se das sociedades de Piemonte, a segunda parte tra-

ta das de Lombardia e Veneto, onde taes manifestações da vida catholica obtiveram mais incremento.

Deste podemos estar muito satisfeitos.

Em cinco annos, 1906-1911, nasceram nestas duas regiões mais 584 sodalicios com exclusão daquelles que não têm por alvo directo o desenvolvimento da situação economica, bem que indirectamente a contemplem.

E' preciso numerar ainda sociedades de beneficencia, asylos, escolas, casas de recreio, circulos de propaganda, de estudo, etc.

Das dioceses de Lombardia a mais adiantada é Bergamo. As sociedades catholicas, ahi, de 158 subiram a 344; 186 novas corporações em 5 annos.

Em seguida temos Milão com 70 sociedades, Brescia com 60, Lodi com 45; Como com 17.

A região veneta tinha em 1906, 895 sociedades: hoje tem 266 mais, isto é, 1.161.

O augmento mais visivel é o de Padua, onde o numero de 93 subiu a 411.

Seguem Verona com 45 sociedades e outras com 7 ou 9.

Eis quanto resulta de estatisticas ainda imperfeitamente conhecidas.

Vida católica

— O Estado de Minas Geraes, querendo salvaguardar a integridade e os interesses da familia, enviou ao Congresso federal mais de 182.000 assignaturas de protesto contra o infame projecto de divorcio que alguns srs. deputados predendiam propôr á assembléa nacional.

Ora, querendo ser consequentes e verdadeiros católicos, é necessario que os signatarios dos protestos contra o divorcio, sendo eleitores, neguem perentoriamente o seu voto nas futuras eleições aos srs. deputados que se declararam a favor do projecto divorcista e a todo candidato que ulteriormente queira favorecel o ou fale a favor delle.

E para maior efeito desse protesto seria conveniente que os eleitores católicos desde já declarassem a sua repulsa a politicos tão repugnantes e desmoralizados que queriam organizar *legalmente* o suicidio da familia brasileira.

— O exmo. sr. d. Francisco Barreto, bispo de Pelotas, iniciando as obras de ação católica social, fundou naquella cidade uma sociedade de socorro mutuo, intitulada «União Pelotense.

— Sob a presidencia do dr. Altino Arantes, secretario do Interior, do Estado de S. Paulo, efectuou-se a distribuição de premios da escola nocturna dirigida pelos revmos Padres Salesianos, no Liceu do S. Coração de Jesus, e na qual estão matriculados 344 alunos, da classe operaria.

— Nos diversos colegios e escolas católicas desta capital e do Estado vão-se celebrando solenes festas de encerramento dos cursos lectivos, patenteando-se os progressos literario, moral e religioso dos alunos.

Aos dignos directores agradecemos a gentileza de seus convites e, fazendo votos pela maior prosperidade do ensino católico para a preservação da infancia e da juventude.

— Na idade de 88 annos faleceu em Capua o emmo. sr. cardeal Affonso Capecelatro, da Congregação do Oratorio de S. Felipe Neri e arcebispo daquella cidade.

O illustre purpurado era um dos principaes escritores da Italia, cardeal protector da Biblioteca Vaticana, membro da Comissão pontificia de estudos historicos e das sagradas congregações do Index, dos Ritos e dos Estudos.

— Uma senhora entregou ao cardeal Bourne, arcebispo de Westminster, Londres, a quantia de 1.250.000 francos para construir um hospital católico. O hospital não será gratuito: todos os doentes terão de pagar a diaria e serão preferidos os de paizes em que se fala a lingua franceza. Uma boa lição para os amigos de Combes e Clemenceau e para toda a maçonaria de ambos os mundos.

— Em Boulogne-sur-Mer reinavam despoticamente os radicaes de Combes e Clemenceau; prohibiram em nome da liberdade, as procissões.

Caindo os radicaes, subiram os socialistas, e em nome da igualdade autorizaram as procissões dos católicos.

Fulos de raiva os amiguinhos de Combes, acusaram os socialistas de transigir com os clericaes.

Riram-se os socialistas e pelo seu chefe, deputado Mirens, mandaram dizer que «muito se prezavam para imitar, como macacos, os procedimentos estupidos e as declarações nauseabudas dos sordidos anticlericaes». Conhecem nossos leitores algum politico anticlerical e admirador de Combes? Pois apontem a s. s. este facto.

Pelo paiz

No dia 12 de novembro celebrou-se em S. Paulo o primeiro aniversario da fundação de sua universidade, assistindo a festa o exmo. Sr. Arcebispo e o barão de Brasilio Machado, Director do Conselho Superior de Instrução.

A Universidade teve a sua instalação a 23 de março do anno corrente e a inauguração dos cursos no dia 1 de maio. Até o dia

do aniversario contavam-se nove escolas com 787 alunos, 24 lentes e 4 preparadores. Ensinaram-se cursos de medicina, direito, odontologia, comercio, veterinaria, belas artes, e preliminares de farmacia e engenharia.

— Foi eleito presidente do Senado estadual de S. Paulo, o dr. João Alvares Rubião Junior, conhecido chefe da politica paulista.

Esperamos que sua excia. seguirá as belas tradições de seu egregio predecesor.

—A exma. sra. d. Candida de Campos Barros, celebrando o nonagesimo aniversario de sua existencia, doou á Santa Casa de Misericordia, desta capital, a quantia de dez contos de reis para o laboratorio bacteriologico, sendo entregue ao seu prestigioso director, dr. Alexandrino Pedroso, pelo sr. Anibal Paes de Barros.

A virtuosa donante, coetanea do Brasil, como paiz soberano, pois nascera em 1822, conta na sua descendencia sobrevivente uma filha, vinte netos, cincoenta bisnetos e nove tataranetos.

— O deputado Tomaz Cavalcanti, o celebre supressor da embaixada no Vaticano, recebeu, durante a segunda *semana tragica* de Fortaleza, no dia 9 de Novembro, uma embaixada em sua casa, a embaixada dos capangas que a saquearam e destruiram, emquanto elle estava no Rio, funcionando na sua embaixada politica. Não lhe bastava o ser dinamitado no seu corpo; a justiça divina continuou, permitindo o saque de seus bens e a destruição de sua morada.

— Referem os jornaes que em Coritiba, ao representar-se em um dos cinemas uma fita indecente, diversas familias protestaram retirando-se do local.

Essas eram familias: e as que não se retiram da vista de taes espectaculos não merecem o nome abençoado de familias, que injustamente se atribuem; deviam ser clasificadas numa raça inferior.

— A «Amazon Land Company» comprara terrenos do Estado do Pará na extensão de 40.000 kilometros quadrados.

Grande celeuma entre os patriotas, que receiaram para o futuro perigosas intervenções de extrangeiros. Sobresaltados os socios com a excitação que lavrara no paiz, communicaram ao governo que desistiam da concessão.

— Alguns jornalécos d'aqui insinuaram molevolamente que o sr. Canalejas fôra assassinado por conta de certos adversarios que elles chamam reaccionarios. Mas além de que é certo e constatado pelos proprios liberaes que o assassino foi um anarquista, complicado no horrendo regicidio do rei d. Carlos, de Portugal, onde fôra solto após cinco dias de prisão, porque não quizeram castigar os cumplices e companheiros de Buiça, sabe-se tambem que a morte de Canalejas foi preparada pelos carbonarios de Lisboa, porque o presidente do ministerio espanhol não se opuzera bastante, na opinião deles, á incursão dos monarquistas portuguezes.

Homem Cristo denunciára no seu «Povo de Aveiro no Exilio» a participação dos carbonarios luzo-parizienses no crime de La Puerta del Sol. João Chagas, ministro da republiqueta do Tejo, em Pariz, reclamou incontinenti a expulsão de Homem Cristo que o sr. Poincaré logo concedeu. Os jornalistas de Pariz, solidarios com seu colega, fizeram vêr ao presidente do ministerio francez que entre os papeis apreendidos em Pariz ao irmão do assassino havia um que comprometia o sr. João Chagas como participante e mandante do assassinato e que por tanto, si fosse publicado, ficaria obrigado o governo francez a expulsar o ministro da republica portugueza.

Ahi... o sr. Poincaré abaixou os olhos, fechou os beiços e estacou... revogando o decreto de expulsão de Homem Cristo, azorraque perpetuo dos republiqueiros de Lisboa.

— O governo do Estado concedeu á Empreza Sorocabana Railway o privilegio de construção de uma estrada de ferro de Salto de Itú a Boituva, passando pela cidade de Porto Feliz.

— Faleceu no dia 30 de novembro em sua residencia do palacio Guanabara, do Rio, a exma. sra. d. Orsina Hermes da Fonseca, esposa do exmo. sr. presidente da Republica.

O emmo. sr. cardeal Arcoverde fôra convidado pelo marechal Hermes para administrar o sacramento da extrema unção á illustre moribunda, antes que ella entrasse na agonia.

Depois do falecimento fez-lhe encomendação o rvmo. vigario da matriz da Gloria. O ministro das Relações Exteriores notificou o obito ao exmo. sr. nuncio apostolico, monsenhor José d'Aversa, para que, como decano do corpo diplomatico, o participasse aos embaixadores e ministros das outras nações. Em todo o Brasil, ainda entre os adversarios politicos do marechal Hermes, tem-se dado mostras de pesar. Os soberanos extrangeiros participaram ao presidente da republica os seus pesames, salientando-se o presidente dos Estados Unidos e sua exma. esposa.

— No dia 1 de Dezembro foi inaugurado o novo edificio do Gimnasio de Nossa Senhora do Carmo, dirigido tão proficientemente pelos rvmos. Irmãos Maristas, nesta capital, lançando a bençam o exmo. sr. Arcebispo da diocese.

— Soubemos que a gentil senhorita que foi victima de sanguinaria agressão de seu noivo por exigir, junto com seu pai, o casamento religioso, é espanhola, e morava nesta cidade de S. Paulo, continuando firme no seu proposito.

Uma vez mais o preito de nossa admiração á virtuosa heroina, e que sirva de exemplo e de conforto a muitas outras, que sem nenhum perigo da vida e só por medo á *cara feia* deixam-se entregar por outros meios que os estabelecidos por Deus e sua Egreja.

Pelas nações

O mendigo

Adelino Ladeira foi preso em Lisbôa, como vadio: estava dormindo numa escada de Ribeira Velha.

Ladeira... imaginem! pai de um deputado do Congresso carbonario-maçonico de Lisbôa. Pai de um deputado: o filho desnaturado que é tambem filho da Viuva tripingada, é tão sem brio que deixa andar o pae perdido e mendigando o pão dos outros.

A republica maçonica é um paraiso!

— Um sindicato alemão mandou á Colombia uma comissão de engenheiros examinar a possibilidade da abertura de um canal entre o rio Atrato e o Oceano Pacifico.

A comissão declarou ser o projecto possivel e muito mais barato que o canal do Panamá. O Atrato é um rio navegavel que desemboca no mar das Antilhas, atravessando a região do Chocó.

— No porto de Monfalcone e assistindo a familia imperial da Austria, foi lançado ao mar o vapor « Franz Joseph I » de 16.300 toneladas, e 160 metros de comprimento, força de 13.000 cavallos e 19 nós de velocidade em marcha regular. De Trieste a Santos empregará 16 dias. No seu percurso parará nos portos de Napoles, Barcelona, Tenerife, Rio, Santos e Buenos Aires.

— A expedição Scott buscava na terra de Baffin minas de ouro, achando em seu logar minerio de carvão e de ferro.

— Em Helgoland o imperador Guilherme II passou revista á esquadra de bordo do couraçado *Deutschland*. Todos os navios, eram 118, salvaram com trinta tiros de canhão ao seu chefe imperial ao passarem deante do Deutschland. Desenvolvem 550.000 toneladas e tem a bordo 32.000 homens de tripulação e 200 canhões.

O dirigivel *Hansa*, tipo *zeppelin*, fez magnificas evoluções sobre a esquadra, sendo os pilotos muito aclamados.

—Na cidade de Haya a abertura do Congresso foi « solenizada » pela manifestação turbulenta de 20.000 socialistas que reclamavam o sufragio universal.

— Por uma subscripção publica reuniram-se na Succia 25 milhões de francos para a construção de um couraçado. Suecia tem 5 milhões de habitantes, e se Alemanha reunisse uma subscripção igual por habitantes, daria uma soma de 369 milhões.

— No dia 23 de setembro inaugurou-se em Washington o Congresso internacional de Higiene, assistindo 3.000 delegados que representavam quasi todos os paizes do mundo.

O presidente Taft orou na sessão inaugural, dando as boas vindas aos delegados estrangeiros.

— Um caixeiro do Banco Comercial de Napoles fugiu em campanhia de... 130.000 liras!

Por que é que entre caixeiros e viajantes tanto abundam os livres pensadores e livres pedreiros?

— A despeza da Marinha, nos Estados Unidos, será em 123.220.707 dolars; inclusive quinze milhões para a construção de mais um *dreadnaght*.

Prégos e esferas

Devido ás horriveis pontas dos alfinetes ou grandes prégos com que certas excellentissimas senhoras *amarram* ao cabello seus monstruosos chapéos, davam-se frequentes desgraças, como a vazão dos olhos de seus proximos, a trepanisação dos ouvidos e talvez do craneo, etc., sem que as delicadissimas e florentissimas excelencias muito se importassem com os desastres ocasionados.

O prefeito do departamento *du Rhône*, França, indignado com a reincidencia criminosa das *princezas* de salão, danou os prégos... e prohibiu, embora com muita clemencia, que as senhoras que não trouxessem as pontas dos grampos munidos com esferas de metal, entrassem nas salas de reunião, nos teatros, nos bonds etc.

Como a moda barbara e selvatica pegou quasi por todo o mundo, seria para desejar que as autoridades imitassem o acto do prefeito do Rodano ou *Rhône*.

— Para o melhor premio sobre arquelogia espanhola existe um premio de 20.000 pesetas ou doze contos de réis. Segundo as condições do fundador, D. Francisco Martorell y Peña, já falecido, o livro pode ser escrito em latim, francez, italiano, até... em portuguez. O executor do legado é o alcaide ou prefeito de Barcelona a quem deverá ser entregue o livro até o mez de outubro de 1916.

Os intelectuaes e artistas têm uma boa ocasião de arranjar a vida...

— O Congresso de Lisbôa votou a entrega do planalto de Angola aos judeus para que o colonizassem. Os judeus sionistas, reunidos em assembléa não aceitaram o presente negro, mas mandaram agradecer.

A Turquia tinha oferecido Tripoli aos judeus; mas estes sabendo das pretenções da Italia, recusaram a oferta, alegando a falta de agua nos desertos da Libia.

Evolução rapida

No Centro Evolucionista do Porto, covil das féras carbonarias, perorava o senador carbonario Santos Pousada.

Interrupção! silencio! surpreza!

O Pousada cae debruçado no pavimento, varado pela morte: uma sincope cardiaca acudira ao fervor daquelle entusiasmo anticlerical que desvairava as mentes do auditorio eletrizado.

Foi uma rapida evolução do apostolo da mentira para o tribunal da eterna justiça.

— O presidente M. de Arriaga declarou que não queria dar soltura aos presos politicos, porque não quizeram reconhecer a republica.

A republica proclama a todos os ventos a liberdade de pensar, mas os republiqueiros de Portugal não concedem essa liberdade.

Ou crês na Republica, ou ficas para apodrecer á sombra do Limoeiro!

Os jornalistas do *Estado*, acharam esplendida a afirmação do Arriaga.

— No senado norte americano está funcionando o tribunal que ha de conhecer da corrupção eleitoral nas eleições á presidencia. O sr. Mackinley declarou que na campanha em favor de Roosevelt gastou, só nos Estados do Sul, 30.000 dollars. Pora a campanha em favor de Taft despendeu 290.000. Elle mesmo recebeu 150.000 dollars de dois irmãos do sr. Taft, e mais 25.000 de cada um dos millionarios Hays Hammond, Stwesburk e Carnegie.

A mais florescente das democracias de hoje não se vê livre do suborno eleitoral. Imagine-se o que acontecerá nas outras. A democracia das eleições parece até que foi inventada para auxiliar a vidinha de muitos espertos.

— Em Rieti, da Umbria, um rapaz de 17 annos, assassinou o millionario Rosatti, de 77 annos de idade.

A velhice não foi respeitada. Os milhões de liras não puderam assegurar a vida do millionario. O rapaz que tanto promete, será objecto de compaixão e benevolencia pelos criminologistas da nova laia que consideram os criminosos mais vis como simples alucinados.

— O *record* da aviação pertencia ao francez Garros, pela altura de 3.900 metros.

Agora é o alemão Helmuth Hirth que subiu mais alto, chegando a 4.400 metros, alcançando tambem uma velocidade de 150 kilometros por hora, no seu vôo de Berlim, Leipzig, Dresden.

— Os Estados Unidos possuem atualmente mais automoveis que outra qualquer nação, contando, pois, 130.000. O governo mandou aparelhar para a corrida desses vehiculos grande numero de estradas.

A Inglaterra tem 84000 automoveis; França 46.000 e Alemanha 24.000.

— O Japão imprimiu, em 1911, cerca de 30.000 livros; a Alemanha, 28.000; França, 12.500; Inglaterra, 8.500 e Estados Unidos 8.000.

Deve notar-se que os nippons se arriscam pouco nas edições de seus livros que não costumam passar de 500 exemplares.

— Machado dos Santos, um dos creadores da republica do Tejo, afirmou mais uma vez em artigo publicado no *Intransigente*, a sua completa desilusão sobre a obra da revolução de 4 de outubro.

— Em Washington reuniram-se para fazer *falação* os graúdos do protestantismo, os mais inteligentes em *Estudos Biblicos*.

E que decidiram?

Sem pedir licença a Deus, decretaram que o fogo do inferno *is not:* que não existe. Ora, pois, quando algum *protesteiro* ameaça os outros com o inferno, pode-lhe retrucar com a sentença desvairada e heretica de seus chefes, dizendo que segundo elles, nada teria de sofrer no inferno.

Mas os taes livres pensadores da igrejola de Lutero se esquecem de que no Evangelho se fala varias vezes do fogo eterno a que os pecadores serão condemnados.

E elles dizem que só querem saber do Evangelho!

Nossos defunctos. — Falleceram confortados com todos os auxilios de nossa Religião Catholica os assignantes seguintes:

Em Jaguary, o illmo. sr. Januario Navarro.

Em Itapecerica (Minas), o illmo. sr. Francisco de Paula Avellar.

Em Campinas, o illmo. sr. Antonio de Godoy Moreira e a exma. sra. Maria Luiza Moreira.

Pelo eterno descanso de suas almas esta Redacção e Administração mandou celebrar os suffragios a que têm direito.

R. I. P.

PEDI' E RECEBEREIS

Então, disse-lhe:

— A penitencia vae ser muito curta, porque está muito fatigado; vae resar tres Salve á Virgem das Angustias, padroeira do seu povo.

— A Salve? disse elle, mirando-me firmemente e derramando grossas lagrimas:

A Salve? Não me recordo mais. Minha Mãe das Angustias, haverá perdão para mim?

E rompeu a chorar, com o coração contrahido, como um menino.

Eu me commovi e disse-lhe:

— Não se amofine, eu o ajudarei.

Ajoelhei-me aos pés da cama e accrescentei:

Figure-se que estamos no formosissimo camarim da Virgem, lá em Granada, e que começamos a dizer-lhe:— Deus te salve, Rainha, Mãe de misericordia, vida, doçura!

— Ah! sim! Já me recordo!... Vida, doçura e esperança nossa, Deus te salve; a ti chamamos os degredados!... E aqui um soluço prolongado affogou-lhe a voz na garganta, depois do qual proseguiu:

«A ti suspiramos, gemendo e chorando n'este valle de lagrimas... Os teus olhos misericordiosos... a nós volvei». E' assim, padre?

— Assim. Era pois!

— Senhora, advogada nossa volvei...

— E continuou só até terminar, dando á sua voz a inflexão do carinho, da dôr e da confiança. Depois accrescentou:

— Ah! que oração tão formosa! Minha mãe ensinou-ma, tendo-me sentado em seus joelhos, e quando jovem me obrigava todas as tardes a acompanhal-a ao templo da Virgem para resal-a com ella.

— A ultima vez que resei esta oração devia ter sido com minha esposa, dias antes della morrer... Não, não, estou enganado: a ultima vez foi com minha filha no collegio das Meninas Nobres de Granada á Purissima do altar, ante a qual levou-me ella a ultima vez que fui visital-a. Minha filha, minha esposa, minha mãe! que tres recordações, que tres anjos, e apesar dos tres me perdi, e talvez terei sido causa da perdição da minha *Carmela!* Quando emigrei, deixei-a interna n'aquelle collegio; ao chegar aqui, quiz escrever-lhe, e deixei de fazel-o por temor de ser descoberto e preso; mais tarde quiz perguntar por ella á Superiora, e me detive ao pensar que devia algumas mensalidades e podiam retiral-a de lá ao conhecer a minha precaria situação; logo... ah! como havia passado tanto tempo e estivesse eu tão enredado aqui, temi saber della e que ella soubesse de mim! Filha de minha alma! Terá morrido? Viverá e será victima de fundas penas e terriveis soffrimentos? Minha Carmela? onde estaes? Ah! se teu pae te tivesse aqui na cabeceira de seu leito, como morreria feliz!...

Emquanto disia estas palavras, chorando amargamente, recordava eu haver estado em Malaga dando exercicios em um convento de monjas, e que uma religiosa, a quem chamavam a orphansinha, havia-me contado a sua triste historia.

Tinha estado interna no collegio de Meninas Nobres de Granada, a cargo das Filhas de S. Vicente; as religiosas vendo-a só no mundo e com vocação para o claustro, tinhão-lhe procurado collocação naquella communidade, onde estava a orphã contentissima e mui querida de suas monjas, entre as quaes havia chegado já, por sua virtude e optimos dotes, a mestra de noviças.

Chamavão-na M. Josepha de Jesus e levava vinte e seis annos, orando todos os dias e praticando certa mortificação para que Deus lhe concedesse saber de seu pae antes della morrer, sem que em tão longo tempo tivesse descrido seu espirito, confortado sempre com esta promessa de Cristo: *Pedi e recebereis.*

Eu não me recordava bem qual era o nome que me deu de seu pae, e ainda duvidava o nome de baptismo que teve ella; porém de repente veiu-me á mente, como o brilho de um relampago, e sem poder conter-me, perguntei-lhe:

— Sua filha chama-se Carmen R. T. de C.?

Aquelle homem cravou em mim seus olhos com uma anciedade suprema e empallidecendo, exclamou:

— Conhece-a o sr.? Minha filha vive? E' feliz? Fale-me, diga-me, por Deus.

— Contei-lhe como a havia conhecido: como ella anciava por saber o paradeiro de seu pae: as lagrimas que derramava dia e noute, rogando por elle e pedindo a Deus sua salvação eterna, etc.

Elle me ouvia estupefacto, chorando torrencialmente, umas vezes de pena e outras de goso; até que dando um terno suspiro, interrompeu:

— Se voltar á Hespanha, levará á minha filha a benção de seu pae moribundo e pedir-lhe-á por mim perdão do abandono em que a deixei.

— Este ultimo não é necessario; ella tem fartamente perdoado, como provão-no seus trinta annos de orações continuas pedindo pelo senhor. O primeiro farei ao devido tempo; porem agora deixemo-nos disto,

que é preciso que o senhor se prepare para receber o viatico.

Preparou-se e recebeu a Sagrada Communhão com os sentimentos da mais fervente piedade. Pediu-me uma medalha, uma cruz, qualquer objecto de piedade, e lembrei-me de que levava na maleta uma caixa de escapularios que me havia presenteado a Communidade onde se achava sua filha. Mandei buscal-a, abri-a em presença do ancião e entre os escapularios vinha um coração de Jesus, primorosamente bordado, tendo emcima presa por alfinete uma tira de papel com a seguinte dedicatoria—Soror Josefa de Jesus á seu pae espiritual. Vi immediatamente alli a mão da Providencia e cortando do papel a ultima palavra, estendi-o, dizendo:

— Ahi tem o senhor o que Deus e sua filha lhe envião.

Conheceu a lettra e extremeceu de prazer; levou-o ao Coração e aos labios mil vezes, sem poder articular uma só palavra, até que por fim exclamou:

—Filha de minh'alma! Virgem, das Angustias! Coração de Jesus! Perdão! Tenho sido muito mau!... graças, meu Deus! Eu não merecia isto!... Filha da alma, tu me mereceste com trinta annos de orações por teu ingrato pae!...

Vendo que se agitava demasiadamente, acalmei-o, recommendando que pensasse no beneficio recebido e se dispuzesse para bem morrer; retirei-me, promettendo tornar a visital-o.

Ao anoutecer foram ao Convento dizerme da parte das Irmãs que o *ancião hespanhol* havia entrado em agonia e desejava verme. Corri para junto delle e nunca vi morte mais edificante.

Expirou contricto, cheio de confiança em Deus e invocando con filial ternura a Virgem Santissima.

A ultima recommendação que me fez foi esta:

A minha filha que me perdôe e que eu morri, abençoando-a.

Eu sabia que esta filha levara trinta annos de continua petição, ao cabo dos quaes havia sido attendida, e recordei estas palavras de Jesus Christo, que se estavão cumprindo n'ella: *Pedi e reeebereis*.

Pensei então em escrever esta narração e pôr-lhe o titulo que a precede: *Pedi e recebereis*.

Fr. Ambrosio de Valencina

Capuchinho

A Filha do caçador

I.

Erão já passados cinco dias e cinco noites, e os caçadores não voltavão.

A velha, e sua filha Anninha, não sabião que interpretação dar a tanta demora. Alguma desgraça teria acontecido aos sempre valentes e destemidos caçadores de ursos; já quasi não ficava outra cousa a scismarem mãe e filha. As duas sosinhas na sua pessima choça, perdida no meio d'um matto intermino e triste, morrião de fastio, e ás noites, de medo e de frio.

Com effeito, além da familia composta do casal e dois filhos maiores, com Anninha, naquelle tempo apenas de treze a quatorze annos, não se sabia que em sete leguas em roda houvesse outros moradores, do que ursos de forma espantavel, valentes e robustos, reis e senhores da vasta solidão. Na casinha não tinhão outra mobilia, senão algumas peles de ursos que serviam de cama e abrigo e são despojos de batalhas, ganhas em luta legitima e corpo a corpo por aquelles tres homens que de nada tinhão medo sinão era de ofender a Deus. Nem mesas, nem cadeiras eram necessarias, pois ao mesmo tempo que os tres, pae e dois filhos, erravam pelo matto adentro buscando feras a quem atacar, as duas mulheres tratavão com carinho da sua plantação de milho, feirão e demais hortaliças, tudo em roda da sua casinha e que constituião toda sua propriedade.

Um quadro de Nossa Senhora do Carmo e uma lamparina alimentada com sebo de urso, com alguns ramos de alecrim e tomilho, erão os unicos enfeites da pobre morada.

Para cosinhar, serviam-se de uma grande tijella de barro e outras mais pequenas de pau. De resto, nas paredes, viam-se pelles grandes e pequenas de ursos que estavão seccando-se e aguardando que um dos tres fosse na cidade para as vender.

Quando os tres homens do matto sairão de casa para caçar, nunca passavam mais de tres dias sem voltar, carregando algum enorme urso, coberto ás vezes de punhaladas, mas geralmente com uma ou duas, pois é quanto chegava para tirar a vida do enorme animal;

(Continúa).

Com permissão da Autoridade eclesiastica

Tipografia da «Ave Maria»

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Rezende — Estado do Rio.

más que las seis repúblicas precitadas unidas, y mayor número de niños asisten a las escuelas de ese Estado que en todas dichas repúblicas. Una cuarta parte de la población de Kansas asiste a las escuelas en las citadas repúblicas y sólo un 39 por ciento recibe instrucción.

Para que no se diga que se ha comparado a esas repúblicas con un Estado progresista, da Speer este dato:

Nuevo México es un Estado de la Unión que tiene solamente dos terceras partes de la población de Paraguay, y, aun así, hay en sus escuelas un 10 por ciento más de alumnos y 20 por ciento más de maestros.

Pero es pasando a considerar las cantidades gastadas en educación que las cifras ofrecen todavía mayor contraste.

Las matrículas pagadas por los alumnos de la Universidad de Columbia, en la ciudad de Nueva York el año 1912, asciende a más que lo asignado por el Gobierno de Chile para educar a cuatro millones de almas durante igual período.

El presupuesto de gastos de instrucción pública de la ciudad de Nueva York (es decir, la metrópoli, no el Estado del mismo nombre) para el año pasado, ascendió a 30.379,000 dólares, y excede por sí solo a todos los presupuestos sumados de todas las repúblicas sudamericanas.

La Universidad de Cornell gasta más en salarios, laboratorios, alquileres, etc., durante cuatro meses, que el Gobierno peruano en educar sus tres millones y medio de habitantes, durante un año.

La Universidad de Yale tiene de gastos anualmente doble cantidad de la consignada al año en Venezuela para la educación.

El Estado de Minnesota, en el año fiscal de 1910 a 1911, dedicó 14.318,582 dólares a gastos escolares, o sea mucho más que todas las repúblicas sudamericanas del Pacífico y el doble que la Argentina, que es el país meridional americano más culto y que más gasta en instrucción, sin que, por eso, con toda su riqueza y siglo para desarrollarse, cuente con un sistema de enseñanza tan eficaz como el que el Departamento de Educación de los Estados Unidos ha establecido en las Islas Filipinas hace apenas diez años.

Hay otras comparaciones hechas por Mr. Speer que merecen conocerse, porque son generalmente ignoradas, como por ejemplo, que en los Estados Unidos el 19 por ciento del total de la población va a la escuela: en Alemania, el 16 por ciento y en el Japón el 12 por ciento.

En 1901, de cada cien reclutas incorporados al ejército chileno, setenta eran analfabetos; en ese mismo año, de cada dos mil quinientos hombres reclutados en Alemania, uno no sabía leer ni escribir.

La América del Sur tiene, aproximadamente, la misma población que el Japón. En la primera hay 43,000 maestros y dos millones de niños en las escuelas, mientras que en el Japón existen 133,000 maestros y 6.000,000 de alumnos.

* * *

¡Prodigiosos triunfos de la buena organización y bien dirigidas ambiciones! De esta última comparación resulta que en todas las repúblicas sudamericanas reunidas, habitadas por la raza más ingénitamente talentosa y cuyo poder de asimilación intelectual es sin rival, como es la latina, hay una tercera parte de los educadores y educandos que en ese imperio asiático, cuyos hijos ingresaron en las filas de la civilización moderna, sólo hará un medio siglo mal contado.

Al meditar sobre las cifras anteriores, al darse cuenta uno de esas monstruosas desproporciones educacionales que son consiguientes de apatía racial, y no de falta de recursos ni inferioridad mental latinoamericana, acude a la mente aquella misteriosa pero invariable ley de compensaciones, que se patentiza en todas las esferas de las actividades humanas y que Dios hace cumplir implacablemente, explicándose el por qué los Estados Unidos predominan en América y el Japón se impone en Asia.

El Problema de Alsacia-Lorena

En uno de los últimos números de la "Revue," M. Georges Bourdon hace un llamado elocuente en favor de Alsacia-Lorena.

En el curso del artículo, que lleva por título "Entre Francia y Alemania," se llama la atención hacia un congreso internacional de conciliación que se reunió en Heidelberg en el pasado octubre, y en el que se encontraron representadas casi todas las naciones europeas y los Estados Unidos. En esa reunión había nada menos que diez representantes de Alsacia. Sin embargo, todos se dan cuenta de que entre Francia y Alemania ha existido, hace cerca de medio siglo, una barrera que no ha podido abatir el tiempo. Esa barrera no es el Tratado de Frankfort, sino lo que ese tratado implica: la entrega al más fuerte, como una mercancía de carne viva de un pueblo orgulloso, uno de los más civilizados de la Europa moderna. Alemania tal vez no se haya dado cuenta de ello; pero es el caso que su problema de Alsacia-Lorena ha cambiado. Bajo su aspecto nuevo es más formidable que nunca, porque invoca una idea, y la idea es inconquistable. En la actualidad, Francia no tiene ya idea de desquite, ni nadie en Francia desea la guerra. Por el contrario, Francia rechaza la violencia; pero desea justicia. Alemania se imaginó que había logrado su objeto con la sola conquista. Pero la conquista nada es. El precio de la conquista es hacerse amar. Alemania no sabe cómo administrar los territorios conquistados; ha adoptado la severidad como sistema. Para ella, Alsacia y Lorena son dos meras colonias. Pero el secreto de la paz francogermánica se encuentra en las conciencias de Alsacia-Lorena. Francia no puede permanecer sorda a esas quejas, que no contienen sino peticiones justas. ¿Por qué, entonces, se muestra Alemania como si no escuchara esas peticiones? Lo que reclaman no es la humillación, sino un estatuto de libertad y de autonomía aplicado con lealtad, un régimen en el que los corazones, libres del peso que los oprimía, sientan circular la vida. No cuentan con la guerra, sino con la paz, para obtener la justicia.

La columna que marcha para recuperar a Matamoros.—Embarque de acémilas.—Cañones de grueso calibre que lleva la columna.—Mayor Rebollo, jefe de la sección de ametralladoras.

La Progresista y Joven Australia

(De "The American Review of Reviews")

La Australia autónoma cuenta con un partido vigoroso y progresista en el movimiento de la joven Australia. Mr. Gran Hervey, que es uno de los organizadores y directores del movimiento, ha escrito largamente sobre sus tendencias, haciéndolas conocer en el mundo entero. La primera piedra de la nueva capital en Canberra fue colocada por lord Denham, gobernador general de la colonia, el día 12 de marzo. Canberra, que se encuentra como a 200 millas de Sidney y a 90 millas del mar, se halla en una posición natural bellísima y está llamada a ser una capital moderna en toda la acepción de la palabra.

El gobierno autonómico de Australia será el dueño de todo el terreno en que habrá de construirse la capital, reservándose el derecho de vigilancia sobre los edificios que en ella se eleven, no permitiendo la erección de los que sean antiartísticos. Igualmente se ha reservado el Gobierno el derecho de establecer las reglas que en su vida y costumbres han de observar los futuros moradores de la nueva ciudad.

El honorable John Scaddan, primer ministro de Australia, ha afirmado que ese país se está convirtiendo en el más socialista del mundo, en el sentido más lato de la palabra. Las clases trabajadoras en las diferentes provincias gozan de muchas ventajas, porque, según Mr. Saddan, se interesan en la política para controlarla y no para dejarse controlar por ella. El trabajador en Australia se encuentra contento y prospera rápidamente.

En la colonia australiana se ha empezado a explotar una gran región productora de frutas, que, según los inteligentes en la materia, no tiene rival en ninguna parte del mundo.

La Politica Canadiense

Durante cinco meses se ha estado discutiendo en el Parlamento de Ottawa el proyecto naval de Mr. Borden. En breves palabras, ese proyecto implica la contribución de Canadá a la potencia marítima de Inglaterra con tres "dreadnoughts" del último modelo, cuyo costo total será de treinta y cinco millones de dólares. Poco después de la declaración de esa política, hecha por el primer ministro, el Gabinete presentó un proyecto de ley, pidiendo los fondos necesarios para la realización de la idea de Mr. Borden. Desde luego dió origen esa política a una enérgica oposición en el Parlamento, encabezada por sir Wilfrid Laurier, el antiguo presidente del ministerio. Sir Wilfrid, por sus discursos públicos, su dominio sobre su partido en el Parlamento y el apoyo activísimo de la prensa liberal en todo el país, ha conseguido detener la tramitación de ese proyecto de ley; de suerte que a mediados del mes de mayo no había pasado todavía de las manos del comité encargado de dictaminar sobre él.

Con el fin de hacer aprobar esa ley, Mr. Borden echó finalmente mano del procedimiento de clausurar el Parlamento en el caso de que se retardara más el debate. Sir Wilfrid protestó con energía contra la adopción de semejante procedimiento en un Parlamento que consideró como el "más libre del mundo," insistiendo sobre que se someta la cuestión al voto popular. Según sir Wilfrid Laurier, todos los electores canadienses son enemigos de que se adopten semejantes medidas en el Parlamento y, además, son muy contados los que aceptan el proyecto de ley naval de Mr. Borden. Es probable que el proyecto de Mr. Borden no sea aprobado por los legisladores del Canadá.

Posteriormente se han confirmado las previsiones del articulista, pues después de multitud de demoras fue al fin rechazada la ley en cuestión, estando ahora la Gran Bretaña en el caso de suplir la falta de esos acorazados con los que contaba para mantener el equilibrio naval con las Potencias europeas.

La Politica Continental del Presidente Wilson

(De 'La Prensa," de Buenos Aires)

"La exposición que de sus ideas acaba de hacer el nuevo presidente de los Estados Unidos sobre política internacional sudamericana, que fue textualmente trasmitida por nuestro servicio telegráfico de Wáshington, nos habría producido inquietud algunos años atrás; pero, en el presente, el espíritu se inclina espontáneamente a atenuar sus conceptos alarmantes, buscándoles explicaciones concordantes con la tendencia panamericana, profundamente respetuosa de la soberanía de nuestras nacionalidades, que tanto camino ha hecho en las esferas de la opinión ilustrada de la Gran Bretaña.

La diplomacia denominada del "garrote" fue recogida del escenario para ceder el puesto que le corresponde a la del principio de la soberanía, como honrado reconocimiento de la avanzada civilización de Sudamérica. El mismo presidente que la formulara—Mr. Roosevelt—la proscribió con un criterio más maduro, por el órgano de su esclarecido secretario de Estado, Mr. Root, quien habló a los pueblos sudamericanos en lenguaje alto, cordialísimo y respetuoso de los atributos primarios de su independencia política, legítimamente adquirida y sólidamente consolidada.

Aquella jira diplomática, tan oportuna como sabiamente desarrollada, tuvo la virtud de desvanecer el ambiente de recelos y de prevenciones que el amago de la intervención policial de los Estados Unidos en los asuntos internos de los Estados latinoamericanos había condensado, abriéndose una era llena de seducciones y de esperanzas para la verdadera fraternización del hemisferio occidental, regido por el mismo derecho de gentes y en marcha hacia los ideales de una civilización superior.

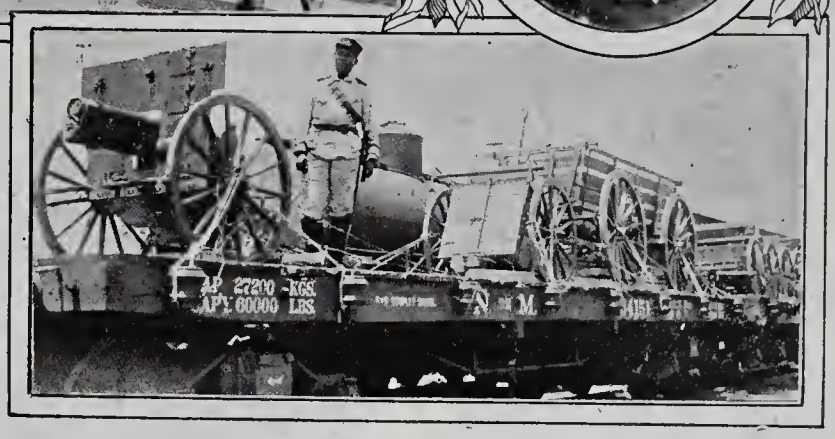
Revista de Revistas Nacional. Junio 22, '13

LA POLITICA EXTRANJERA DE LOS E. U.

(De "The American Review of Reviews")

Mr. Bryan, como secretario de Estado, manifiesta el mismo interés que su predecesor en la elaboración de proyectos que hagan disminuir las posibilidades de guerra. Hace algunas semanas reunió en Wáshington a los representantes diplomáticos, exponiendo ante ellos, para que lo trasmitieran a sus Gobiernos, ciertas proposiciones con objeto de obtener deliberaciones antes de que se rompan las hostilidades entre dos países. Su proyecto incluye la creación de tribunales internacionales de averiguación y obliga a las naciones a no entablar luchas hasta que esos tribunales hayan dado su informe sobre los hechos motivo de controversia. El proyecto comprende la proposición de que durante las semanas o meses que dure esa investigación, las naciones interesadas en la disputa no aumenten sus armamentos ni movilicen sus tropas. Es evidente que semejantes proposiciones entrañan serias dificultades. Una potencia militar muy desarrollada, con sus tropas ventajosamente situadas, puede encontrarse con intenciones hostiles y con ánimo agresivo hacia una potencia de desarrollo militar reducido, enteramente sin preparación para la guerra. Puede resultar necesario, para la existencia misma del Estado más débil, prepararse de alguna manera para su defensa. Aun bajo tales circunstancias, sin embargo, se encontraría ese Estado en mejores condiciones si se acepta la proposición de Mr. Bryan, pues las probabilidades serían que del fallo del tribunal de investigaciones se optara por el arbitraje y no por la guerra. La gran dificultad que tienen las proposiciones de los juristas internacionales, consiste en que éstos se basan sobre la ficción legal de que las naciones son una serie de soberanos iguales y de que son entidades perfectas y permanentes. En realidad, el período del nacionalismo moderno nos ha originado un gran número de cambios, además de los que tendrán que producirse por levantamientos de pueblos, por presión económica y por las demandas de las localidades y de las razas. El Derecho internacional y los tratados de arbitraje no pueden garantizar a un imperio el dominio permanente de posesiones coloniales.

El Departamento de Estado se ocupa en la actualidad de un gran número de asuntos importantísimos, la mayor parte de los cuales son de carácter técnico, sin que haya de considerarse a ninguno de ellos como capaz de alterar nuestras relaciones amistosas con otros países. La cuestión japonesa presenta dificultades; pero se estima que puede arreglarse con ánimo amistoso. El nuevo embajador de Inglaterra tomará parte en las negociaciones concernientes a los derechos de tránsito por el canal de Panamá. Aun no se negocia con Rusia ningún tratado que venga a substituir el anulado hace un año, porque aquel Gobierno rehusó aceptar los pasaportes de los judíos rusos naturalizados en los Estados Unidos. Tenemos asuntos pendientes en México y aun no reconoce nuestro Gobierno a la Administración provisional del general Huerta. Se espera que las reclamaciones de Colombia contra los Estados Unidos y Panamá serán estudiadas de nuevo. La política de la pasada Administración respecto de Nicaragua y Honduras, como se comprendió en los tratados con esos países, que aun no son ratificados, tendrá que ser estudiada de nuevo por el Departamento de Estado. Hay varias cuestiones pendientes relativas a Cuba. Habiéndose reconocido al Gobierno de China y habiéndose rehusado tomar participación en el empréstito chino, tenemos especial interés en la marcha que sigan los acontecimientos en aquel país. Varios Gobiernos han comunicado al Departamento de Estado sus opiniones respecto a los resultados administrativos de la nueva tarifa aduanal propuesta por Mr. Underwood, y es evidente que todas esas cuestiones de carácter internacional serán tratadas por Mr. Bryan con el espíritu de afabilidad y de optimismo que le es característico. Pero aunque afable, Mr. Bryan no es ciertamente un hombre de quien se pueda usar como de un instrumento, pues no más consentirá en comprometer los intereses de su país por el sólo deseo de terminar todos los asuntos pendientes de sus gestiones. Deberemos prestar una grande y fija atención a esos negocios pendientes, sosteniendo los derechos norteamericanos, a la vez que abrigando un deseo de comprender los derechos de la otra parte, buscando la justicia más bien que una victoria diplomática.



La columna que marcha para recuperar a Matamoros.—Embarque de parque en la estación del ferrocarril en esta ciudad.—El general Guillermo Rubio Navarrete, jefe de la columna.—Piezas de artillería que lleva la columna.

Los Socialistas Alemanes y las Fábricas de Armamentos

"De Hispania"

El doctor Liebknecht, que es uno de los jefes del socialismo alemán, ha hecho recientemente revelaciones en el Reichstag, las que a pesar de que en cierto modo han versado sobre un secreto de Polichinela, al ser lanzadas desde tan conspicua tribuna y por tan autorizado personaje, han producido hondísima sensación dentro y fuera del Imperio alemán. Esto se comprende con sólo rememorar someramente algunos hechos capitales, que afectan la historia actual, es decir, la vida de los pueblos, tan ineludiblemente como un desnivel del suelo afecta la corriente de un río. Las naciones de Europa gimen bajo la opresión de los armamentos cada día mayores; los impuestos han crecido al punto de que ya no queda materia imponible y de que para atender a las novísimas exigencias del militarismo insaciable, ya se echa mano—como se está viendo en Alemania—del arbitrio de cercenar el capital; las clases pobres, trabajadoras, el proletariado que vegeta apenas dentro de una precaria existencia, que no es vida, sienten en sus propias carnes cada aumento de los impuestos, como el atormentado de la Inquisición sentía cada vuelta de la rueda. Pero, al fin y al cabo, esos sacrificios eran en favor de la Patria, de su defensa, eran la garantía de su prestigio y de su gloria, y ante tales consideraciones toda queja venía a ser una traición.

Hoy, merced al diputado socialista alemán, sabe todo el mundo que los armamentos encubren la más sórdida, la más feroz y la más criminal de las especulaciones de que haya memoria en la vida de la humanidad; que en ella están coaligados, sin distinción de países, los fabricantes de elementos de guerra en todo el mundo; que esa liga monstruosa domina en la prensa, en los parlamentos y hasta en los gabinetes de Estado; que se miente, se exagera, se inventa, se soborna, se intimida, se sugestiona, se insinúa, se azuza, como las circunstancias lo indiquen, ya en Francia, ya en Alemania, ya en cualquiera otro país, todo para lograr la venta de barcos, de fusiles, de cañones y de toda clase de material de guerra, y que a medida que aumentan la miseria y el desasosiego de los pueblos, crecen los dividendos de los explotadores organizados en banda cosmopolita..... Evidentemente, si hubiera justicia, sería difícil hallar horcas bastante altas o dogales bastante apretados para estos malhechores de la vida internacional moderna.

La Instrucción Pública en la América Latina

Mr. R. A. Speer, especialista norteamericano en asuntos de instrucción pública, cuyos servicios se utilizan frecuentemente por el comisionado de educación de los Estados Unidos, ha preparado un estudio tabular comparativo, con el fin de probar que los defectos y el atraso de la América latina son atribuibles al abandono de la educación. Dice, al principiar, que la instrucción obligatoria ha sido promulgada en casi todas las repúblicas latinoamericanas; pero que esa ley es letra muerta, y así es en realidad.

He aquí el estudio de Mr. Speer:

"En el Perú concurren a las escuelas sólo 100,814 niños, no obstante de que el número de ellos, de cinco a catorce años, casi asciende a 700,000.

En Colombia hay 400,000 niños, entre las edades de cinco a catorce años, y son 41,587 los que asisten a las escuelas. En los Estados Unidos, los asistentes escolares, entre esas edades, llegan a 16.965,357.

En el Brasil, de cada mil niños sólo 28 van a las escuelas; en el Paraguay, 47; en Chile, 53; en Uruguay, 79; en la Argentina, 96.

En la Argentina, quizás el país más adelantado de Sudamérica, hay 507,203 niños escolares, que representan el nueve y medio por ciento de su población de 6.200,000. En el Brasil, de 19.910,646, sólo asistían 565,642, o sea menos del tres por ciento.

La Argentina, en comparación con el Estado de Nueva York, que tiene la misma población, ofrece un lamentable contraste. En la Argentina hay 15,000 maestros de escuela; en Nueva York hay 1.400,000.

Nueva York tiene tres veces el número de maestros y discípulos que la Argentina, y mientras que en ésta hay un cincuenta por ciento de analfabetos, sólo hay un tres por ciento de analfabetos en Nueva York, y eso porque esos son inmigrantes extranjeros.

Y para timbre de gloria de los Estados Unidos, debe consignarse que, según el último censo federal, no existe allí un menor de 18 años nacido en el país, ya sean sus padres nativos o extranjeros, que sea analfabeto.

La proporción de analfabetos en el Brasil es de 85 por ciento; en la Argentina, el 50 por ciento de sus habitantes mayores de seis años no saben leer; en Chile, el 60 por ciento de los mayores de seis años, y en Bolivia, según el censo oficial, el 80 por ciento de los que pasan de diez años de edad.

Es el Estado de Louisiana el que cuenta mayor número de analfabetos en los Estados Unidos, a causa de los negros ignorantes y, sin embargo, los que allí no saben leer ni escribir, constituyen el 38 por ciento.

En otras palabras: Louisiana, a pesar de la subnormalidad de su población negra, tiene menos analfabetos que ninguna república hispanoamericana. Y como entre esos mismos negros de Louisiana, la proporción de analfabetos es de 60 por ciento, resulta que los habitantes más atrasados de los Estados Unidos—los negros de Louisiana—están al mismo nivel educacional que los hijos de la mayoría de las repúblicas sudamericanas, "aunque, agrega Speer, las clases sociales superiores en las repúblicas hermanas poseen alta cultura; pero no basta ésta para compensar la intensa ignorancia popular."

La república de Bolivia y el Estado de Minnesota tienen igual número de habitantes, y sus condiciones se asemejan, porque la población formada por inmigrantes extranjeros en Minnesota es tan numerosa como la de los indios de Bolivia. Comparemos el grado de instrucción respectivo: el 80 por ciento de los bolivianos es analfabeto, y sólo un 4 por ciento de los habitantes de Minnesota, 14,000 maestros y 562,000 alumnos.

Otra comparación interesante: Venezuela y el Estado de Iowa, de igual número de habitantes. En la primera tenemos 1,700 maestros y 36,000 discípulos; en el segundo, 30,000 maestros y..... 562,000 alumnos.

Un dato aplastante es este: Kansas tiene una población de 1.500,000, mientras que las seis repúblicas de Venezuela, Ecuador, Perú, Bolivia, Paraguay y Uruguay, combinadas, tienen 12.000,000 o sea ocho veces la población de Kansas.

No obstante, este Estado (que no es considerado en primer rango por su cul-

TITO F. ANAYA,

Estudiante del colegio "PITMAN-DIAZ," que en veinticuatro mañanas de estudio obtuvo Certificado de Taquigrafía, ocupando desde luego la Secretaría Particular de un eminente y respetable abogado en esta ciudad.

Romanism As a System Always and Everywhere the Same.

BY JUAN ORTS GONZALEZ.

I purpose in this article to deal with a typical case of unfairness, yea, of plain injustice and even insult of the Roman Catholic Church against one of the leading American Protestants. And I say typical because I shall derive my information not from any low rate Roman Catholic writer; no, my information comes from an American Roman Catholic publication which is considered both at home and abroad the most tolerant and liberal; a Catholic publication, indeed conducted by the famous Paulist Fathers among whom was originated some twenty years ago the Roman Catholic system, so-called "Americanism," and which was so bitterly condemned by Leo XIII in his Apostolic Letter "Testem Benevolentiae," January, 1899.

Rev. Juan Orts Gonzalez, Richmond, Va.,
One of the speakers at the Laymen's Home Mission Convention, Memphis, Tenn., February 18-20.

My case is connected with what the "Catholic World" has to say in its issue of November about Mr. Robert E. Speer and his book "South American Problems." Every one who has the privilege of knowing personally Mr. Robert E. Speer realizes, at once, that he is not only a thorough, practical Christian, but also a refined, cultured gentleman. Every one who has had the privilege of hearing him handle religious discussions sees at once that thoughtfulness, fairness, justice and truth are always considered. In fact, he is kind and fair to such an extent that I have heard more than once, and from reliable and learned Protestants, that he is even over-kind and over-fair towards the Roman Catholic American Church.

Any one who has read his book "South American Problems" is at once convinced that the book contains a set of facts either observed by himself or verified by reliable eye witnesses, and facts presented to the reader with soberness, delicacy and gentle fairness and with deep respect for the Christian sense of public honesty.

But nevertheless, let my readers see what the "Catholic World" has to say of this Christian gentleman and his book. I quote from page 249 of the November issue of 1912.

"Like a character Dickens would have loved to paint, Mr. Speer makes his bow to the American Protestant public with a most eloquent and unctuous appeal for a great many American dollars to win over 'an unbelieving, superstitious and immoral' continent . . . The authorities he loves to cite are infidel apostates like McCabe, drunken renegades like O'Connor, professional anti-Catholics like Lea, and a host of South American priests whose names are wisely withheld."

Let my readers bear in mind that O'Connor, called the "drunken renegade," was the venerable pastor of Christ's Mission and editor of the "Converted Catholic" for more than thirty years and retained in both capacities for all this time the full confidence of the Protestant Church until his death about a year ago. I shall point out in passing the shrewd way in which Roman Catholics pretend to dismiss any charge. When Protestants speak against Romanism, then Catholics impeach their statements by saying, Oh! Protestants do not know well the Church they criticize, but when an ex-Catholic points out the errors of the Roman Catholic system they say, Oh! he is prejudiced and cannot give an unbiased opinion.

Reading further in the same review we find: "We are certain that Mr. Speer has mistaken his vocation, he ought to pose as an 'ex-priest' in some of the small illiterate towns of the Southland; he would then be certain of an audience prepared by tradition and lack of mental culture fully to appreciate his mouthings.

"Only among the absolutely ignorant will his presentation of Catholic doctrine pass unquestioned, his so-called facts be swallowed whole, and his protestations of sincerity be accepted at face value. We beg to remember the commandment, 'Thou shalt not bear false witness.'"

Let my readers now see what the review has to say about the book: "If any Catholic has ever wondered why Protestant missions are universally so unsuccessful, despite the many millions squandered by un-thinking and prejudiced multitudes at home, let him read this book. It is hardly worthy of a review in any serious monthly, unless perhaps to call attention of fair-minded Protestants in the United States to the mental and moral calibre of those whom they pay to make converts abroad. The book is unscholarly, inaccurate, prejudiced, dishonest and hypocritical."

What disappoints any one who is deeply concerned for the religious future of America is the manner in which the actual American public press deals with such statements. Those statements will be accepted by Catholics, Jews and neutral people almost as Gospel truth. They will pass unchallenged by the Protestant press, yea, more than that, not a few of the leading Protestant pastors and publishers will take notice of and begin to question either the veracity or at least the wisdom of Mr. Robert E. Speer in publishing such a book.

It is painful and distressing, but a very plain fact, that many leading Protestant men are more apt and ready to believe in the honesty and truthfulness of Catholic writers when they magnify their Church than they are to give full credit to any statement, no matter how well founded, if that statement is against Romanism. And let my readers bear in mind that I have never, in the past, advocated bigotry or rough language and hope always in the future to treat kindly the Roman Catholic people.

But I can not understand how American Protestants can endure silently and without shame the present conditions. Catholics today may not only attack but even slander Protestant people and doctrines, and no important paper even deprecates their abusive language but we Protestants in a Protestant country cannot preach Protestant doctrines without being accused of being bigots and called narrow-minded.

Catholics can organize a religious order like the Paulist Fathers, which stands chiefly for the conversion of Protestants, and such attempts have never been denounced as far as I know as a bigoted proselytism, but no Protestant can go to preach among Catholics without being accused of bigotry and base proselytism.

Catholics have organized a society like the Knights of Columbus which counts already about 300,000 citizens who are bound to defend the Roman Catholic Church even in social and in political spheres, and no important secular paper denounces such organization as unfair and un-American.

Catholics are taking the Bible out of our public schools and then descrediting this greatest of American institutions by calling it ungodly and pernicious. Finally they are establishing their Parochial schools (wherein the most bigoted Romanism is taught, since foreign friars and foreign nuns are largely teachers) and no important secular paper has warned the nation of the tremendous and sinister influence that must thereby be exerted in the near future on American ideals and civilization.

Catholics dare to say to a Protestant: By no means can you marry a Catholic unless the mar-

Protestant marriage are not legitimate children. They can say that when a Protestant minister performs the marriage ceremony, he merely authorizes concubinage. They can insult Protestant daughters and wives since they do not consider them canonically and legally married at all, and no one finds such conduct unfair and un-American. But we Protestants cannot speak of the Syllabus without being accused of attacking the Roman Catholic people and Church.

In conclusion let me state that the book of Mr. Robert E. Speer is just the opposite from what the "Catholic World" charges. It is scholarly, accurate, unprejudiced, honest and frank and I shall add that Mr. Speer has not spoken of a third of the scandals I know could be spoken of. I was for about twenty-six years a Franciscan friar and served for some years the Commissary General of the Franciscan Order, Fr. Serafin Linares, in the capacity of Pro-Secretary and in that responsible position I became acquainted both with scores of leading missionaries and with many shameful scandals. I shall give briefly four instances which I think will lead my readers to realize at once with what soberness Mr. Speer has treated his subject.

1. When I was thirty years old I offered myself as a volunteer for preaching the Gospel to the Indians of South America and as soon as my confessor, Fr. Felipe Bellvar, the most prominent preacher in Valencia, learned that fact he said to me, "Oh, my son, how candid and deluded you are; withdraw your application. You do not know that missionaries go there largely to improve the race rather than to preach the Gospel."

2. Fr. Sebastian Font, a prominent professor in Valencia when I left Spain and who had been for more than thirty years a missionary in South America, where he filled the most responsible positions, told me more than once that everywhere in South America in the country churches, the plain and common people place more confidence in the priest who acknowledges publicly a woman as his companion and recognizes as his sons her offspring, than in the priest who claims to be a celibate. He gave me the reasons, but no reader will fail to grasp them without speaking more frankly.

3. The Most Reverent Fr. Gimeno, who was appointed several times Pontifical visitor to South America, told me that he avoided carefully either eating or drinking in many of the convents there, for fear of being poisoned. I remember he pointed to at least two instances where the visitor was poisoned because he condemned the debauchery of the priests. In some places it is such that the visitor is compelled to punish the breakers of the law to life imprisonment and they resent the correction with all their might.

4. I keep at hand some Latin Decrees of unquestionable genuineness and authority issued by the Sacred Congregation upon a request of Leo XIII in which it is plainly stated that there are many priests in South America whose immoral lives are a constant scandal to the faithful. I am ready and willing to translate these decrees word for word if the "Catholic World" or any other Catholic authority wishes to question my statement, while I abstain from so doing because the language is too vivid for a Protestant religious paper to publish.

Richmond, Va.

DR. JUAN ORTS GONZALEZ IN DETROIT.

The first of December, 1912, Dr. Juan Ortz Gonzalez, of Richmond, Va., went to Detroit, Mich., in response to an invitation of the Pastors' Union of that city, to deliver a course of lectures upon the fundamental differences between Protestantism and Roman Catholicism. He spoke on fifteen different occasions, each time to crowded houses. In the South we are familiar with the spirit and method of Dr. Orts, and it is pleasing to find that he was greatly appreciated in the Northern city. The "Presbyterian Examiner," in an account of his lectures says, "The mission of Dr. Orts in this city, measured by numbers, the growing interest from night to night, the union of Protestants of different names, the deepening conviction upon the great fundamentals of our faith, the removal of any bitter prejudice there may have been against the Roman Catholic people, the clear setting forth of the difference between the two faiths, so that the transition from one to the other is clear as a sunbeam—his mission when measured by these results was a great success and accomplished all and more than was expected of them. Never before have Christians here been led to think so deeply and intelligently on the points at issue between the Catholic and Protestant systems. . . . Dr. Orts is a man with a message that all Americans should hear at such a time as this."

more?

Why moan, O heart of mine, with vain regret
O'er failures many in the days now gone?
E'en out of these my Lord can bring success—
Out of defeat the guerdon oft is won.

O soul of mine, faith is the victory;
For sight grows dim amidst the fogs of sin:
Then canst thou not believe alone on Him
Through whom each day we overcome and win?

Van Buren, Ark

Young People's Societies

BY REV. WM. M. ANDERSON, D. D.

CHRISTIAN ENDEAVOR PRINCIPLES AND HOW TO UPHOLD THEM.

Prayer Meeting Topic

For the Week Beginning February 2, 1913.

John 14:6-15.

(Christian Endeavor Day.)

As indicated by the passage, Christian Endeavor is an effort to take Christ as a pattern, "the way, the truth, and the life." It is the expression of a faith gone to work. It takes the invitations and promises of the Scriptures seriously and prays for blessings, and believes that God intends to answer.

It seeks earnestly a revelation of Christ and through Christ a revelation of God, the Father. It believes in the Triune God, and that having seen in experience either of the God-head it shall know the other two. If the Holy Spirit has renewed the nature, it expects to know consciously Christ and through these two to come to a realization of God.

Obligation.

Christian Endeavor does not create the obligation, it only recognizes it. The substance of the pledge really rests upon every Christian. The pledge only consciously expresses the obligation in the case. "If anything is worth doing, it is worth promising to do." Not to promise does not relieve of the obligation. "To constitute a moral obligation, it is not necessary that we have a positive command. Probable evidence is binding as well as demonstrative evidence; nay, it constitutes the greatest portion of the subject matter of duty. And, therefore, a dim view of religious truth entails an obligation to follow it, as real and valid as that which results from a clear and full comprehension."

Co-operation.

The great purpose of the whole movement is to tie the young people together. "One can chase a thousand, two can put ten thousand to flight." See how much more two can do than one. You would have said that if one can route a thousand, two can put two thousand to route. "In union is multiplied strength." One stone alone is not a house, but many, correctly joined, may make a palace.

Loyalty.

The movement looks to denominational loyalty. The result of the movement is that the young people become acquainted with the general work and come to know more about their own Church work. And usually the more they know about her history and doctrine the more loyal they will be. It is really training "in the Church, for the Church, and by the Church."

Testimony.

It both procures and produces testimony. It is a sort of gymnasium for the active Christian life of the young people. Many a young man has here begun to learn to pray, and later becomes a factor in the active work of the whole congregation. The testimony of one is a tonic to the religious life of another, as well as greatly strengthening the life of the one giving testimony.

Training.

The reason more adults are not more active and useful in the work of the Church today is that they were not trained in the youth. If the training of this generation of youth continues and grows, the next generation will be greatly helpful to the aggressive work of the Church and hasten the coming of the Kingdom. The Christian life is a sphere where the individual can be either a general practitioner or a specialist. He can be a substitute man if he will. Every Christian should desire to be more and more useful with every passing day. Let us make this year the best year of our past life.

Quotations.

Win a soul for God, and you have set in motion impulses which will vibrate when time is a memory, a bubble on the ocean of eternity. Here is a truth

Introduction

By JOHN BARRETT

Director-General of the Pan-American Union; formerly Minister to Siam, Argentina, Colombia, and Panama

TO

South of Panama

By EDWARD ALSWORTH ROSS

Professor of Sociology, University of Wisconsin, Author of "Changing America," "The Old World in the New," etc.

THE phrase, "south of Panama," has a mighty significance. It means not merely geographical location. It signifies vast virgin areas of lowland and upland contrasted with fallow valleys and lofty plateaus populated and cultivated through centuries. It means barren and burned mountains and dreary deserts mingled with forested and watered slopes, grassy llanos and pampas, and flowering savannas. It means the mixing of almost forgotten aboriginal races and surviving Indian types with the intellectual and refined descendants of early Spaniards and Portuguese and the later sprinkling of adventuresome Germans, Italians, English, and Americans. It means an ancient civilization, fascinating Incan ruins, old-fashioned Moorish and Spanish architecture in the sleeping cities and towns, with strange peoples and conditions harking back to far centuries, hard by a new civilization, modern sky-scrapers, and boulevards in growing commercial entrepôts and ambitious capitals, with progressive peoples and conditions which rival the best that the old East and the new West of North America can show.

South of Panama, above all, suggests opportunity. It stands for governments, peoples, commerce, resources, progress, and possibilities that deserve the study and interest of the world. It presents a field of new activity and fascinating achievement that should attract the capital, trade, and travel of both North Americans and Europeans. It holds out a need of increased population that should be studied and met by the promoters of legitimate and worthy immigration. It calls for money and men to build railroads, harness water powers, construct dams and dig ditches for irrigation, open mines, promote agriculture, and fell forests.

While backward, disappointing, and discouraging in some regions, in many others the country south of Panama is progressive, gratifying, and encouraging. The worst of it is so much less in quantity and permanent influences than the best of it, that the latter is sure to dominate eventually the entire area from Colombia and Venezuela, on the north, to Argentina and Chile on the south. In a few countries it has its shortcomings, its peculiarities of former isolation, and the unhappy local conditions of government, society, and trade, that sometimes give an unfavorable impression to the traveler and student; but these are so counterbalanced by its progressive potentialities and its remarkable progress in many parts, its enormous latent riches, and its evidences of intellectuality, high civilization, and stable government, that, viewed in its entirety, it gives promise of a political and social development and economic evolution that will astonish the world.

Although realizing that South of Panama may include the continent of South America, we are hardly able to grasp its greatness of area, population, and commerce. We of the North have been spending so much time traveling along Eastern and Western roads of travel, and neglecting Southern fields of visit and study, that we are sadly ignorant of what South of Panama really means. Ten wonderful countries—one of them, Brazil, larger than the United States proper—occupy the Southern Continent, but how many North Americans stop to think that they cover an area of seven millions of square miles, that they possess a populatiun of nearly sixty millions, and that they conduct an annual foreign commerce valued at two billion dollars? One of them, Argentina, has the largest per capita foreign commerce of any important country on the face of the earth. The average North American and European, who thinks himself well informed on the general features of the world's history and achievement, has vague ideas of the big and favorable things of South America; but he has little actual knowledge of the real facts, and too often has his judgment been warped and prejudiced by exaggerated ideas of the less-favorable features of government, peoples, society, climate, and com-

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merce. Stories of the heat of the low-lying tropical coasts cloud his appreciation of the many cool and invigorating plateaus of the interior, and he overlooks the temperate climate of southern South America.

A sensational news-despatch from South America to the papers of New York, London, and Paris about some small local disturbance that would not be dignified with the descriptive name of "riot" or "mob-gathering" in the United States inspires the average observer to conclude that South America is the home of revolutions, and to forget that the greater part of South America has not been torn with a serious revolution in three decades. He overlooks the remarkable fact that South America has no such record for cruel war and merciless killing of men as has Europe, and that more property and lives have already been destroyed in one month's fighting in France, Germany, and Austria than in a century of South American history. He is silent over the fact that while the Palace of Peace at The Hague is almost within the range of the cannon of the fighting hordes of Europe, the Peace Monument of the Andes, the great statue of the Christ on the summit of the Cordilleras, which form the boundary-line between Chile and Argentina, is made of the molten cannon of the armies of these two sister-nations, which, with possibly greater cause for war than the struggling European nations, twenty years ago resorted to peaceful arbitration, and since then have had no thought or fear of war.

What is wanted to-day to promote true Pan-American solidarity and unity of purpose in the great family of Western nations is an appreciation and accurate knowledge by North America and North Americans of the history and institutions, the peoples and governments, and the present progress and future possibilities of South America and South Americans. Let our boys and girls, our future citizens, upon whom depends the evolution of ideal Pan-Americanism, think and study not alone in terms of Alexander the Great, Cæsar, Charlemagne, Charles Martel, Cromwell, Napoleon, Wellington, Washington, Scott, Grant, and Lincoln, but let them gain impressions also from the names and achievements of San Martin, Bolivar, Sucre, Artigas, José Bonifacio, O'Higgins, Morazán, Hidalgo, and Marti, the great liberators and leaders of South American struggles for liberty, independence, and free peoples. When our students discuss educational and intellectual effort and progress in Europe and the United States, let them also take into consideration the educational and intellectual history and development of South America, not forgetting that in Lima, the capital of Peru, was founded the great University of San Marcos almost a century before Harvard opened its doors, and that at Cordova, in Argentina, another university was attended by hundreds of students long before Yale and Dartmouth were even planned by their founders.

After our municipal experts have visited and talked of the great cities of Europe, they should not overlook Rio de Janeiro, the capital of Brazil, with its population of one million, its wonderful municipal improvements in the form of broad avenues, artistic water-fronts, and marvelous mountain parks; Montevideo, the attractive capital of Uruguay, with a population of four hundred and fifty thousand, a city of homes, having also a harbor development that represents an expenditure of twelve millions of dollars; Buenos Aires, the capital of Argentina, which, with a population of one million seven hundred thousand, now takes rank after New York and Chicago, and becomes the third city of the Western Hemisphere, proudly possessing the finest opera-house, the best-equipped newspaper building and plant, and the most elegant club-house of any city in the world; and Santiago, the capital of Chile, which, with a population of nearly half a million souls, is often described as the Paris of the Andes, and is famed for the refinement of its people.

And so I might go on writing of the region south of Panama, but that is the agreeable work of Professor Ross in the series of articles which will appear in THE CENTURY. I have been able to touch only very few of the high points of this interesting subject, but he will develop its whole conformation. While my position as the executive officer of the Pan-American Union, the international organization of all the American republics devoted to the development of good understanding, friendship, commerce, peace, and the dissemination of information among them, will not permit me to indorse the opinions or stand sponsor for the views of any writer upon South America, I feel confident that the story which Professor Ross tells so well will prove most interesting and instructive to those who may have the opportunity and pleasure of following his travels through the medium of this great magazine.

TRANSLATION BY W. E. BROWNING OF AN ARTICLE IN A SAO PAULO NEWSPAPER ABOUT APRIL 25, 1916.

LIES UPON LIES.

It is not only from a political, social or ethnic point of view that certain travellers, on returning home, have calumnied this country in their writings or in their public speeches; the same phenomenon is to be found in the religious ground.

Proofs of this are to be found in the accusations of intolerance, which, among many others have been directed against the Brazilians by the Protestant missionaries, F. C. Glass, agent of "The Evangelical Union of South America," and Robert E. Speer, an emmissary of "The Young Men's Christian Association".

The first repeats the accusation, a thousand times refuted, that the Catholic Church is an enemy of the Bible, prohibiting the reading of the same and burning copies when possible. In a pamphlet recently published by the Society of which he is an agent, in Chapter II, he repeats the following ancient calumny:- "The Wisdom of the Council of Trent determined that no priest could read the Sacred Scriptures without a written permit from his Bishop under pain of excommunication. Such is the fear of the Roman Church of seeing the Bible in the hands of its own priests."

In regard to the second, "The Presbyterian Record", official organ of the Presbyterians of Canada, cites the authority of Robert Speer, in confirmation of the following calumny which was published in the number of June of last year:- "It is a fact in South America, which accepts the Roman Church as a church of Christ, founded on His teachings, it is not only prohibited to the members to read the most simple parts of the Word of God, but that Word is destroyed whenever possible." Continuing, the powerful testimony of Robert Speer is invoked as follows:- "After a journey of six months thru those regions, I declare that I never saw such a lack of civilization, not even in Central Africa. I visited seventy cathedrals and after diligent inquiry, found but a single Protestant Bible and this was destined to the flames." The Presbyterian oracle continues citing other assertions of the same missionary:- "It is a fact that in South America, wherever the power of the Roman Church predominates, in a corresponding degree ignorance and illiteracy are to be found."....."It is a fact that in South America, wherever the power of Rome has declined, education has at once made rapid progress." And he adds, "It is a fact that as the people of South America leave the Roman Catholic Church, the nations begin to make progress all along the line....."

Leaving to one side the assertion that the South American peoples begin to enjoy progress and culture, thanks to the coming of the Protestant missionaries, let us consider, for a moment, the accusation in regard to the reading of the Holy Scriptures.

Is the Catholic Church opposed to the diffusion and the reading of the Bible, not only by the intellectual classes, but also by the proletariat? To affirm that such is the case, would show a lack of knowledge of the past history of the church. Every Catholic knows that no one is forbidden to read the Holy Scriptures in the classic or original tongues, - in Latin, Greek or Hebrew. In this way, every educated person, with absolutelt no restriction, can study the Sacred Text. In regard to those who do not have the necessary knowledge of the classic tongues, and who, therefore, are obliged to read in the vernacular or some modern tongue, the Church has widely prescribed that only those translations shall be read whose fidelity to the original can be guaranteed, and, because of the difficulty of interpretation in many places, demands that these translations be accompanied by explanatory notes. A sovereign guarantee of fidelity to the text is the approbation by the ecclesiastical authority of the editions of the Bible, after having proved their accord with the original texts and after making sure of the source of the explanatory notes, - which, in general, are the work of the holy church fathers, either Greek or Latin.

Under these conditions of reading only the vernacular text approved by the Ecclesiastical authority, and accompanied by the explanatory notes, also duly approved

by said authority, not only may any translation of the Bible be read, as is explicitly stated in our "Catechism of Christian Doctrine for the use of the dioceses of the ecclesiastical provinces of Southern Brazil", but the said Catechism declares that such "reading is very useful and recommended to all".

Inasmuch as the Catholic Church has been divinely appointed the guardian and interpreter of the Holy Scriptures, it is seen that inthe fulfillment of its mission, it can not permit the indiscriminate use of sacred texts, nor consent to the distribution of editions which are not provided with notes or commentaries. Therefore, the Council of Trent, in the fourth session, after expressly condemning all interpretations contrary to the traditional, determined that all editors must submit their editions of the Bible to the Episcopal authority for approbation. Since the time of said Council, the popes have repeatedly spoken, counselling the faithful against the perils of the Protestant propaganda, among them, more especially, Leo XII, in 1824, and Pius IX, in 1846.

The first named pontiff , exhorting his bishops to warn their flocks of the danger which may result from the indiscriminate use of the Bible, due to human temerity, makes the following impressive declaration: "Thanks to false interpretations, the Gospel of Christ is turned into that of men, or, worse still, into the Gospel of the Devil."

On his part, Pius IX, in the Encydical "Qui Pluribus", says; "These astute Biblical Societies, renewing the ancient deceit of the heretics, do not cease to offer their editions to mankind, even to the illiterate, those Bibles which were translated contrary to the laws of the church, containing, in many cases, false expositions of the text, the divine traditions, the teachings of the holy fathers and the authority of the Christian Church are rejected and each one interprets, as he wishes, the Word of the Lord, changing the meaning and, in consequence, falling into grave errors".

In virtue of its doctrinal authority, and as the depository of the dogmas which form the basis of the doctrine of Christ, the Church has zeal for the integrity of the precious deposit, conserving it thru the centuries, now in the original texts, now in authorized translations, being the first to take advantage of the invention of Gutterberg for the diffusion of the most popular of the Sacred Books.

In the sixteenth century, therefore, for the purpose of combatting the pernicious doctrine of the right of personal interpretation, and to overthrow the heresy of Luther, the Church declared which books ought to be held as "sacred and cononical". They are the seventy-two books contained in the Catholic editions, of which forty-five belong to the Old Testament, and twenty-seven to the New.

In the Protestant editions, therefore, there are seven books that are habitually lacking, viz: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and the two of Maccabeus, as also some parts of Esther and Daniel.

If the Protestant Bible Societies would use the sacred text merely thru love for the extension of the Word of God, and not for reasons of Protestant propaganda and proselyting, they would distribute the Catholic editions approved by the Church. Since they do not do this, they need not be surprised if the Catholic authorities try to hinder them in their efforts.

The Catholic Church is not opposed to the popular use of the Sacred Books, in authorized editions, as is proved by its establishing the Society of St. Gevoniussus for the translating and diffusion of the Gospels and other parts of the Bible among the people of the Italian tongue, and it categorically affirms that, like St. Paul, it considers the Bible as "given by inspiration", and, as such, "profitable for doctrine, for reproof, for correction and for instruction in righteousness." (Tim.II.3:16)

And who in our Brazil, little learned tho he may be, does not know the superb edition of the Vulgate, made nearly a half century ago, by the publishing house of Garinier, from the translation of father Anthony Perieva de Figueiredo, adorned with splendid engravings, and so profusely circulated that it is worth a fortune to the editors!

And who were they who did most to circulate this edition? The Episcopal and parochial authorities!

And yet, as proved by Messrs. Glass and Speer, lies are still told in regard to the uses and customs of countries that are conventionally called exotic.

D. Amaro Van Eneclen, O.S.B.

(Translated from "Correio Paulistano", of Sao Paulo, Brazil, of April 10, 1916, by W. E. Browning.)

Should the American Board Undertake Mission Work in South America?

REPORT OF

DWIGHT GODDARD

Delegate of the American Board to the Congress on Christian Work at Panama, and member of the Regional Conferences held at Lima, Santiago, Buenos Aires and Rio de Janeiro.

JUNE, 1916
ANN ARBOR, MICHIGAN

INTRODUCTION

From February 10-20, 1916, there was held in Panama a Congress on Christian Work in Latin America. There were present over 400 delegates representing nearly, if not quite, all Missionary Boards of England and America at work in that region, together with delegates, pastors, missionaries and visitors from all the different countries of Central and South America.

The purpose of this great gathering was to consider the religious needs of Latin America and the Christian work that was being done to meet them. Reports were presented and discussed on Survey and Occupation, Messags and Method, Education, Literature, Woman's Work, Cooperation, Church in the Field and Home Base, with the object in view of (1) securing full information as to the field, its extent and character and as to whether the present occupation was adequate, efficient and harmonious; (2) to bring about a more sympathetic acquaintanceship and fellowship between all parties interested, both national and foreign; (3) to unite and to inspire this fellowship to higher Christian faith and greater zeal for the wider and deeper evangelism of Latin America.

This great Congress at Panama was followed by Regional Conferences in six or seven great centers of Central and South America and the West Indies.

The Congregational Church of the United States showed its interest in the Congress by sending as delegates the following representative men:

Pres. Henry C. King of Oberlin College, and the American Missionary Association.

Prof. Harlan P. Beach of Yale College, and A.B., C. F. M.

Sec. Charles J. Ryder of the American Missionary Association.

Sec. Frank K. Sanders of the Congregational Educational Board.

Sec. Harry W. Hicks of the Young People's Missionary Movement.

Dr. John Howland, Mexican Mission, A. B., C. F. M.

Sec. Geo. I. Babcock, Int. Y. M. C. A.

Mr. W. E. Sweet, Layman representing A. B., C. F. M.

Mr. Dwight Goddard, Layman, representing A. B., C. F. M.

Rev. William Flammer, Pastor Union Church, Panama,

As the American Board has no work south of Mexico it was decided not to appoint a member of the delegation to attend the Regional Conferences to be held in four of the South American capitols following the main Congress at Panama, but with the advice and consent of the other delegates, Mr. Goddard accepted an invitation of the delegation to go with them, as a visitor. It is proper to add at this point, that later on Mr. Goddard was cordially asked to become a full member of the Delegation, and although he did not think he had a right to accept, he was, nevertheless, always treated as such, given full liberty of debate and vote, and assigned to duties as others. It is with great pleasure that he here expresses gratitude and appreciation for all the kindness shown him by Chairman Halsey and the other members of the Deputation, and the local officers of the various Conferences.

Before leaving Panama, Mr. Goddard had frequent conversations with different members of the Congregational delegates and all alike voiced a regret that our denomination was not bearing its share of the burden and obligation of evangelizing Latin America. We discussed the needs of the different parts of South America that had been brought to the attention of the Congress and Mr. Goddard was repeatedly urged to gain all the information he could while with the Deputation, that might be of assistance to the American Board in considering the question of undertaking mission work in South America, if the occasion for doing so should arise.

Just before the Congress adjourned the Committee on Cooperation instructed its chairman to write the following letter:

COMMITTEE ON COOPERATION IN LATIN AMERICA

REPRESENTING THE MISSIONARY AGENCIES AT WORK IN THE WEST INDIES, MEXICO, CENTRAL AND SOUTH AMERICA

February 20, 1916.

Mr. Dwight Goddard,
Hotel Tivoli,
Ancon, Canal Zone.

Dear Mr. Goddard:

The Committee on Cooperation in Christian Work in Latin America, to which the Panama Congress has committed the further care of the interests which brought the Congress together, having learned that you are accompanying the deputation around South America as a representative of the American Board, in-

structed me at the meeting of the Committee last evening to request you to consider the possibility of the American Board's undertaking some work in South America, in recognition of its share of the responsibility for the evangelization of this great continent.

We trust that after inquiry and study and observation during this visit you will consult with our sub-committee on Survey and Occupation, of which Mr. E. T. Colton, 124 East 28th Street, New York City, is chairman, and will then feel able to recommend to your Board some definite field that is free for their occupancy. Mr. Colton will be able to inform you of the plans of any other agencies which are looking forward to taking up work in South America, and from our knowledge of the large-mindedness and Christian spirit which characterize the policy of the American Board we know that it will wish to project any new work which it may be able to undertake in a way that will secure the largest and most efficient occupation of the whole field.

Our Committee would rejoice if the American Board, as one of the strongest and most efficient of all the missionary agencies, would, as a result of your investigations and recommendation, join the agencies already in the field of South America.

Very faithfully yours,

ROBERT E. SPEER.

In accordance with these facts Mr. Goddard took part in the Regional Conferences held in Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; and Rio de Janeiro, Brazil; and submits the following report and recommendation.

IN GENERAL

The following general facts deserve especial attention by any organization or individual considering South America as a Mission field.

1. *The People.* The people of South America are far less homogeneous than those of North America. Racially we think of them as largely Spanish and Latin, but this is not true. The great racial blood is Indian. It is true that during the past 400 years some Spanish, Portuguese and other latin blood has been introduced, but the base has always been Indian, and in the centuries that have passed since the Spanish first entered, constant additions of fresh Indian blood have kept the race essentially Indian, except in the small groups of ruling families who have kept their blood purer and arrogated to themselves the wealth and political power of the state.

In the different states there are different racial types which can be explained by the character of the particular Indian base, as for instance, Quechua in Peru, Aymara in Bolivia, Araucanian in Chile, etc. In Brazil the very large intermixture of African negro blood has still further conditioned the racial characteristics. In addition to these very divergent types of Indian blood, the Latin intermixture has itself been very divergent—Basque or Andalusian Spanish, Portuguese, Italian, English, Irish, German and Jewish, and of late Chinese, Japanese, Hindoo and Syrian—and from all other nations under the sun.

Then again social conditions, educational systems and political changes have all conspired not to unify, but to cause divergence of classes. Missionary work must therefore be equally varied if it is to successfully appeal to pure Indian, mixed Indian-Spaniards, NegroPortuguese, immigrant circles, or the highly cultured class of the rich cities.

But wherever missionaries go, if they go in the spirit of Jesus, they find a reasonable welcome and response and the religious instinct present and active.

2. *The Latin Spirit.* While the small intermixture of Latin blood into the great Indian base has been largely swallowed up and assimulated, the Spanish and other Latin traditions have not disappeared, but have for the past four hundred years, and are today, transforming and conditioning racial characteristics. The most important of the Latin traditions are Roman Law, Catholi-

cism and French Ideals. These have given a uniform cast to all South American character and thought.

This Latin spirit is characterized by strong emotionalism that is sensitive to harmony of outward form and beauty; that loves pure ideas and generalization; that is easily moved by inflated eloquence; that makes the South American sociable, enthusiastic and attractive. This must be taken into account for it stands out in sharp contrast to our equally marked North American spirit—that loves inner honor and integrity, practical logic, utility, industry, thrift and reserve; and, we must confess, tolerance of the ugly, impolite, and crass.

Is it any wonder that everywhere in South America we meet a spirit of Pan-Iberianism—that longs for a unity of the Latin race, Latin tongue and Latin Religion?—that shrinks from everything that is tainted by Anglo-Saxon or Teutonic utilitarianism, impoliteness, crass forcefulness and power based on mere wealth. No wonder they shrink from our sectarian differences and selfish aggressiveness.

3. *The Roman Catholic Church.* This has been the great influence acting upon South American character and conditions. Of undoubted sincerity it has from the first exaggerated outward conformity. From the first it has been an instrument of political domination, it multiplied forms and rites and enforced outward obedience thus disciplining the colonists and the Indians as far as it reached them, into a uniformity of belief and manners.

For four hundred years the Roman Catholic Church has had absolute sway in South America and they must bear the praise or blame for conditions as they are. They never occupied the vast interior of the continent, but centralized themselves in the cities and seats of wealth and power. Even these centers they did not adequately occupy, for in Chile the most Catholic of states, there were only 400 parish priests available for 4,500,000 people, and these were almost exclusively in cities. In Argentine, if all the Catholic chapels and churches were concentrated in Buenos Aires there would not be as many as there are in Philadelphia. Its power has too largely been used for self enrichment and comfort; illiteracy is extremely high, morals and moral standards shockingly low, and whole provinces (in a religious sense) left entirely uncared for.

There is today a general cleavage in the mind of the more intelligent people between their affection for Catholicism as a religion and their respect for it as an institution. Everywhere we found on the part of men open infidelity and contempt for the

priests, but on the part of women very deep and loyal faith. There is now legal liberty of worship in every State and in the cities actual freedom, although in remote villages of some states there is still more or less trouble, but on the whole less than in missionary lands.

In fact to the deputation it seemed as though the Roman Catholic question could be wisely ignored, and our missionary work go steadily on winning its way by the inherent truth and value of its evangelistic appeal. It must be said, however, that everywhere we went the National leadership were deeply concerned by the opposition of the Roman Church and they urged at every opportunity that the Regional Conference take active steps to combat her power by definite statement of Evangelical principles and public manifesto.

4. In answer to the question raised in the U. S. as to whether South America is a proper field for missionary activities, we can report positively that it most assuredly is, and for the following reasons:

(a) A large proportion of the continent has never been touched by the Roman Catholic Church. There is virgin soil for missions among millions of unevangelized Indians.

(b) There is another large proportion that is only partially cared for. There are millions of mixed Spaniards, Indians, laborers, farmers, miners, herdsmen in far scattered villages and camps that rarely go to church or even see a priest.

(c) Then there are the educated men in the cities who are entirely estranged from the church, and practically atheistic, or at least indifferent and ignorant of the gospel.

(d) There is practically no knowledge outside of mission circles about the Gospel and salvation—except through the Confessional and the offices of priests.

(e) There is general ignorance of the Bible as an open book in the language of the people.

(f) There is very great illiteracy especially in the country districts—a condition that is very largely the fault of the Roman Catholic authorities.

(g) The habitual divorce of ethics and morality from religion results in extremely low moral standards that can only be improved by the preaching of a spiritual Gospel of Righteousness.

(h) The great religious need of all the world is the proclamation of the Good News of a Spiritual Realm—and this is especially true of South America. The open Bible, the knowledge of the loving fatherhood of God, the supremacy of the spiritual law of

love, the salvation and entrance into spiritual life that comes through faith in Jesus, the divine Messiah, have been denied to the people of Latin America by the dominant church and upon us rests the responsibility of supplying the lack.

SURVEY AND OCCUPATION

As our itinerary did not include the most Northern Republics, I can only report in a general way that Columbia, Venezuela, and the Guianas form a group by themselves, whose missionary inteersts are more nearly allied with Central America and the West Indies than with the great republics of the south, and will therefore not be considered in this particular report.

Ecuador lies immediately under the equator. It is as large as New England and New York, with a population of a million and a half. The coast land is low and covered with tropical jungle, but the interior is high and rolling plateau that is reasonably healthy. It is counted as the most backward and conservative of the republics. One of the reasons for this is the location of its chief port of entry, Guyaquile. It is 35 miles up from the sea on a narrow river surrounded by pestilential swamps and jungles, and as they take no steps to clean the city, it is, and always has been, a pest hole of yellow fever and other diseases. There are no regular missionary societies at work in all the state and only five or six independent missionaries up in the interior. We were not permitted to land, but Mr. W. E. Reed, the only missionary in Guyaquile, came to the steamer and gave us a long statement of his fifteen years' experience. He now gives half his time as a teacher in the Government College and finds no hindrance to doing missionary work the balance of his time, but as he has no financial resources beyond his support he finds progress slow and disheartening. Here is an exceptionally able man, of fine presence and physique, immune to yellow fever, of strikingly humble spirit and sane mind, struggling on alone, praying and waiting for help.

In all of South America there is no more needy area or people from a missionary point of view than Ecuador, and right here is a modern saint patiently working and waiting for our help. If the American Board should decide to undertake work in Ecuador, they could adopt Mr. Reed and be honored by his reputation, and his ability, and begin work at once, with no delay finding a volunteer for this most unhealthy region and then waiting for him to learn the language and possibly die of fever before he became ready for work.

Conditions in Ecuador indicate, however, that the real evangelistic work must be done by national agents. The physical and hygienic conditions are such, that N. A. missionaries can only be used in limited numbers and for preliminary supervision.

Peru. This most interesting Republic is the fourth in size, and has an estimated population of about 5,000,000. Of these about 600,000 are counted white, 1,400,000 mixed, 2,000,000 Indian and 1,000,000 wild Indians. The white and mixed are in Lima and other cities and the Indians are in small villages and groups in the high mountains, and the wild Indians are in the montanas of the upper Amazon.

The physical nature of the state is bad. The narrow coast is barren sand where never a drop of rain ever falls. The only settlements are along the banks of the few rivers that come down from the snow Andes. The interior is made up of valleys and plateaus lying between the two ranges of the Cordillaras, none less than 8,000 feet and some 14,000 feet above the sea and reached only by going over passes 15,000 feet high. Beyond these are the montanas, or densely wooded tracts that border the tributaries of the upper Amazon, and which are only inhabited by an unknown number of wild Indians.

The capitol is Lima, a city of 300,000 people, and formerly was the seat of Spanish authority for all of South America. Callao is the port of Lima. The other cities are small, Payta, Trujillo, Mollendo on the coast; Araquipa and Cusco in the mountains. Everything centers in Lima, and all missionary work must have its headquarters there.

At present the missionary forces at work are very limited. The Methodist Episcopals, South American Evangelistic Union and Salvation Army, and they represented by not more than a dozen missionaries in all for this great nation. Not a single missionary and only one or two national workers are located in the entire northern section. The larger part of the foreign force are located in Lima. This is inevitable because Lima is the natural and political center of the whole national life. Even if other missionary boards should undertake work in Peru, or in Bolivia, or Ecuador, for that matter, their headquarters should be in Lima. Again the physical conditions are such, so appallingly hard and discouraging—lonely desert, bleak mountains, impassable forests, that even at best foreign missionaries can endure them but a short period at times.

Good sense would indicate that the foreign part of missionary work should be limited and centralized largely at Lima and the

other cities and the great numbers of Indians in the mountains should be evangelized by national evangelists and itinerant pastors. Any work among the Indians would also involve the language difficulty, for all school work would have to be in Spanish, but the religious work must be done in the only tongue they know—the native Quechua, which is a very difficult language to learn.

Full religious liberty in Peru has only been granted for a year and therefore mission work is not well advanced. There are at present about 600 church members in all Peru and only six or seven national workers. Most discouraging of all there is not at present any Christian school above the upper primary grade. The very very few national workers have not been trained thus far in theological schools for there are none, and that constitutes the most pressing need of the Peruvian region—namely, a union theological training school to train the hundreds of national workers that will be required if Ecuador, Peru and Bolivia are ever to be evangelized.

The coast and the highlands of Peru and Bolivia are a most interesting region. Here developed and passed away great civilizations which having no written language, left only a trace behind; here reigned the Incas and they, too, have passed away, their history more a romance than known. Here the proud Spanish adventurers and nobles conquered and reigned for three hundred years over a continent of opportunity, only themselves to pass away, before the rising power of peoples created from their own blood mingling with the despised Indians whom they had treacherously conquered and oppressed. Today in those bleak, inaccessable valleys of the Cordilleras millions of the Indian descendants of Inca and pre Inca people, live by themselves—sullen, resentful, ignorant,—unconsciously waiting for evangels of their own race and tongue to bring the mystic message that will illumine their clouded minds and set them free.

Can we, whose souls are lighted
With wisdom from on high,
Can we, to souls benighted,
The lamp of life deny?

Bolivia. This Republic includes a territory as large as Peru and is even more inaccessible. Tin, copper and silver mines are its wealth. There are about 2,000,000 inhabitants, 1,000,000 of whom are pure Iidians, 700,000 are mixed Indian and Spanish, and only about 300,000 are classified as white.

The largest city is La Paz, situated high in the Andean plateau. That part of Bolivian territory that is not sterile mountains, is either the swampy Chaco region bordering Paraguay, or the montanas of the upper Amazon. The Indians of the mountains are akin to the Peruvian but speak Aymara and are even less easy of approach.

The missionary problem is identical with that of Peru and must be solved with it from Lima as a base. There are perhaps fifteen missionaries in the Republic, the Canadian Baptists being most prominent, but only exceptional ones are able to endure the strain of the high altitudes and isolation. Bolivia, too, must be evangelized by national workers if at all.

Chile. This is one of the progressive states of South America and missionary work is well advanced. The state itself is 3,000 miles long and only about 120 miles wide at its widest. It may be divided into three parts for missionary purposes. The northern part is barren desert and inaccessible mountains, valuable only for its nitrate beds and mines of copper and silver. This condition follows down the Andean plateau to the southern part which is wind and rain swept and useful only for sheep pasturage. It is in the central part of these mountains that all that remains, about 100,000, of the famous unconquered Araucanian Indians are found. It is their blood that has given to the Chilean race their greater spirit and energy. In the southern part are only roaming tribes of Patagonian Indians. The Anglicans are carrying on work among all these Indians.

The central part is a rich agricultural valley about 1,500 miles long and thirty or forty miles wide, lying between the coast range and the high Andes. The two large cities are Valparaiso on the coast and Santiago, the capital, in this valley. The latter is a splendid city of great wealth and vigor. The central valley is comparatively thickly settled by the typical Indian-Spanish race, with a good sprinkling of European emigrants—German, English, etc. The missionary needs of Chile are fairly well provided for. The Methodists, Presbyterians and Anglicans are active and successful. The Methodists and Presbyterians have just organized a union theological seminary, the first in South America. The Government School system is excellent, especially in the cities. There does not appear to be any call for other missionary societies to enter Chile, unless to aid in the support and instruction of the theological school. Here additional help would be very useful and highly appreciated.

Argentine. This great nation is full of promise and hope. Here more than anywhere else in South America, European, and especially Italian influency, have combined to reduce the Spanish-Indian characteristics.

Because of the wonderful pampas, furnishing the richest pasturage for millions of cattle, sheep and horses, the prevailing interests are agricultural. The population of 8,000,000 is largely in the few cities—Buenos Aires, with its 1,500,000, being the metropolis of South America. Other cities are Mendoza and Cordova near the mountains; Rosaria and La Plata, on the river. The rest of the population is sparsely scattered over the wide stretches of the cattle country. European immigrants were crowding in before the war at the rate of 300,000 per year. Religious conditions in Argentine are not good. The nation has grown so fast that the Catholic Church has never been able to keep pace. In the cattle country there are almost no churches, and even in Buenos Aires, Dr. Speer records the fact that when he wrote his book he could only find 40 Catholic Churches and 10 Protestant Churches for a population of a million and a half. Buenos Aires is a great, rich, modern city with all its problems of vice, worldliness and religious indifference. The Boca slums are as bad as any in the world.

A score of missionary societies are working here and scores of independent missionaries of all shades and colors. But candor compels one to record that they are not working together in a co-operative spirit, and few indeed are the missionaries away in the vast interior.

Here as everywhere else, the great religious need of Argentine is for the wider preaching of the simple gospel of God's forgiving grace through faith in Jesus, the Messiah. But how can this be done without preachers? Our Conference found that there were no more national evangelical preachers than there were missionaries. This was in no sense due to a lack of raw material, but evidently because the earlier missionaries had believed that they were the only ones who could be trusted "to rightly divide the word of truth." The denominational divisions appeared to be more stressed here than elsewhere, and getting together for union conference and efforts appeared to be very difficult. There were noble examples of national leadership at the conference, but they appeared to be altogether too much under the control of the veteran missionaries.

How can an adequate native ministry be raised up where these conditions obtain and where there is no high grade theological

school? The government system of education is excellent, especially in the cities, but the missionary training of its leaders is poor. Just think of the great Methodist work in Argentine being dependent for its preachers on a class of nine taught only by one missionary and he the treasurer of the mission and superintendent of a district! There are three or four of these denominational training classes, but thus far no progress has been made, and evidently no serious effort made, to combine them into one good school.

Argentine doesn't call for additional missionary societies, but she does call for some "unifying principle" to bring the discordant element of the Evangelical Churches together in cooperative activities. One of the best elements of the evangelical forces at work in Argentine is the Italian Waldensian Church. Among these members are scores of able, devoted young men—inheriting a thousand years of religious discipline,—eager to go out as preachers of righteousness if only they could be properly trained and supported. They are part and parcel of this Latin America, and are essentially congregational. Why can not we Congregationalists of North America back them up in establishing with the Methodists and the Southern Baptists, a Union Seminary in Buenos Aires that would be of inestimable use in the evangelization of this great republic?

Uraguay. This smaller state has a most honorable history in its effort to retain its independence of its immensely greater neighbors, Argentine and Brazil. Today Uraguay stands at the head in financial responsibility, educational advance, and industrial independence. It is a grazing and agricultural state of great promise. Its capitol, Montevideo, is a beautiful, well located city of commercial importance. Being so near to Argentine its religious needs and equipment is largely bound up with that of Buenos Aires and must be considered as a part of them from a missionary point of view.

Paraguay. This inland state is more largely Indian than perhaps any other and is, perhaps, because of it, more backward. For missionary purposes it can be divided into two parts. The western part is wholly swampy Chaco country, inhabited only by Indians more or less wild and uncivilized. They are not many in number and their missionary needs are being fairly well taken care of by the Anglicans.

The eastern part of the country is inhabited by mixed Indian and Spanish—which is in fact mostly Indian. It is a cattle country and backward in all that makes up civilization, but the

people need the gospel and no one is caring for them. There are two or three independent missionaries; a few outposts of the Argentinian missions, and two or three posts of the Inland South American Mission, but what are these among so many? If the American Board desired a free field for humble service here would be an open door.

Brazil. This is the great Republic of the South. In area it is larger than all of Europe, but its population is small, only about 20,000,000, and they are not so energetic as the Chileans or so aggressive as the Argentinians. The racial mixture of Indians and Portuguese is further complicated by a large intermixture of African negro blood. Of late there has been a large immigration especially of Germans in the South, and the sections in the south where the proportion of European blood is larger, show a decided superiority.

Of the vast area of this Republic the great Amazon basin and the trackless rubber forests of the remote west are least known. Besides the natural difficulties of the tropical jungle the wild Indians are very hostile to all settlements. Europeans find it almost impossible to dwell continuously in this central bason. Bible colporteurs have visited it rarely, but there is absolutely no regular missionary work being done for the unknown numbers of Amazon Indians.

Then the coast country from Guiana south to Para and down to Pernambuco is also very unhealthy and the rain fall is uncertain so that there has never been any continuous missionary work done. There are a few independent missionaries here and a few small stations, but practically no stable work is in existence. In these two great areas the American Board would be welcome, and would crowd no one, but they would undertake the work with little to give ground for encouragement. These great areas if evangelized at all, must be reached and cared for by itinerant and circuit pastors and evangelists native to the climatic conditions and more or less immune to the ever present dangers to health.

But the rest of Brazil is full of promise. From Pernambuco south along the coast there are large settlements and cities of prosperous, progressive people. Here are the great and beautiful cities of Bahia, Rio de Janeiro, San Paulo, Santos, and Porto Alegra. Then back from the coast is a vast area of healthy, rolling, hilly country, and rich open valleys clear to Paraguay and Bolivia. The coast country is well settled and fairly well evangelized by numerous well organized societies, but the interior of

the country being less settled, towns smaller and people more scattered, is almost devoid of religious and educational privileges.

This country is much like our own country was at the beginning of the 19th Century. Our colonies had been settled on the coast east of the Allegheny Mountains. After the Revolution emigration began to push westward over the mountains into the fertile lands of Ohio, Indiana, Illinois, Tennessee and Kentucky, while beyond were the almost unknown lands of Texas, Oklahoma, Arkansas, Missouri, Iowa, Kansas, and Colorado.

Today in Brazil multitudes of desirable imigrants are pushing over the coast range and the rich coffee lands of Peruambuco, Bahia, Minas Geraes, Sao Paulo, Parana, Santa Catarina, and Rio Grand de Soil, into the richer provinces of Goyaz, and Matto Grosso that are as large as empires in themselves. Here in the valleys can be grown all serials, vegetables and fruits, and the uplands are grass covered pasturage for myriads of cattle. The mountains are rich in minerals, diamonds, gold, coal and iron in abundance.

This is almost a home mission proposition, because a proportion of the immigrants are European and Protestant. But they are sheep without a shepherd. The villages are as yet small and scattered but destined to be large and prosperous.

The national evangelical church numbers about 50,000 and more than in any other South American country, is self supporting and self propagating. There is in independent Presbyterian Church, and, what is of great interest to us Congegationalists, an independent Congregational Church of about 1,500 members. I preached in two of their churches and met many of their preachers. To show their faith and devotion I have only to say that the pastor of the Rio de Janeiro Church is looking after nine other preaching places, five of which might be churches if they had preachers and financial aid. Regular services are conducted at these nine places by this pastor and a group of his lay members. The pastor is also head of a theological class of five members. The second church where I preached is across the bay at Nicteroi. The pastor here has about the same number of preaching places, two of which are ready to be churches. He also teaches the theological students, edits their paper, is president of the denominational organization and is responsible for their very considerable home missionary extension work.

There is no union work in all Brazil, but there is less friction between the denominations. There are six theological schools. The Presbyterians, north and south, have a good one at Campinas.

The Independent Presbyterians one at San Paolo, the Southern Methodists at Juiz de Flores, the Southern Baptists at Rio de Janeiro, the Congregationalists at Rio de Janeiro, the Episcopalians at Puerto Alegro. And beside these, both Presbyterians and Baptists have theological classes at Pernambuco.

The need of a high grade union theological seminary is felt to be imperative. The Presbyterians and Southern Methodists have agreed to unite, but there appears to be some hitch, because nothing is now being done to effect the union.

The need of missionary aid in Brazil is very great but the form in which it could be used is not clear. There are certainly enough societies at work but if the field is to be adequately covered there must be many more missionaries and vastly greater financial resources. Here, as in Argentine, the government school system is excellent and missionary schools are needed only to reinforce the training of preachers and evangelists. Of these latter hundreds will be needed to evangelize the interior of the north coast and the enormous Amazon valley.

Here then is where the North American Congregationalists may be of great assistance, by cooperating with the Brazil Independent Congregationalists for the realization of a Union Theological Seminary; and then by sending out national home missionaries into the rich hinterland of Goyaz and Matto Grosso and the provinces north of Pernambuco; and to send out national massionaries into the great Amazon valley to the rubber forests of the mountains under the shadow of the far away Codilleras.

SUMMARY

I. If the American Board cared to consider entering South America in the conventional missionary way, they would find ample field and a hearty welcome in the following unoccupied fields:

(a) Ecuador. (b) In northern Peru with Trujillo (or Lima) as a base. (c) In Central Peru, or Bolivia, with Cusco, or La Paz, (or Lima), as a base. (d) In Paraguay. (e) In Brazil in the Amazon valley, with Menaos or Para as a base. (f) In Brazil in the northern coast provinces, with Portalezar, Ceara, as a base.

II. If the American Board cared to consider helping, or cooperating with existing missionary agencies there is field and welcome for them in the following places:

(a) In Peru and Bolivia in connection with the South American Evangelical Union.

(b) In Argentine and Uruguay in connection with the Waldensian Church.

(c) In Brazil in connection with the Independent Congregational Church.

III. If the American Board could see its way to forget for the time conventional methods of missionary propagander and confine itself to one line of work, there is a great opportunity for usefulness and a royal welcome awaiting it, if it would cooperate with the existing missionary agencies already on the field, for the creation, development, and administration of Union Theological Schools at Lima, Santiago, Buenos Aires and Rio de Janeiro.

After giving four continuous months to the consideration of this subject it is my judgment that the third method would be the most wise, effective and welcome. The first method is almost hopeless because of the physical and hygienic conditions. The second method is possible, but destined, I am afraid, sooner or later to develop friction, and it is not of a character to appeal for support strongly to our constituency.

The third plan appears to me to be by all considerations the wisest and best. Some of the reasons for this belief are as follows:

(a) It was the unanimous vote of each Regional Conference that a local Union Theological School was the great and the immediate need.

(b) The shortage of well trained national leaders and Christion workers was everywhere in evidence at these Regional Conferences.

(c) Because of the very nature of the physical, social and hygienic conditions of the religiously needy sections of South America, an increasing number of trained national workers will be required if their evangelization is to be effected, and they can be supplied only by these Union Theological Schools.

(d) Because of the intense nationalistic spirit everywhere in evidence, it is desirable to arrange for the public propaganda by nationals themselves as far as possible.

(e) Because of the prevailing Latin spirit it is desirable not to obtrude over irritating ways and point of view any more than is necessary.

(f) Because of the unfortunate over emphasis on denominational differences in the past, it is not desirable to introduce another denomtion into the division of the field.

(g) The offer of cooperation by the Congregationalists in the creation and administration of Union Theological Schools would not result in a further division of the field, but would result in better schools, interdenominational relations and increased number of national workers.

(h) The willingness of the Congregationalists to cooperate in the Theological Schools with no expectation of founding churches themselves, but a friendly interest in the success of other denominations would set an example of disinterested loyalty to our Evangelical Faith that would react on all other denominations, and especially have a good effect on the national workers as they go out, and would hasten the realization of the hope of all—one national evangelical church.

(i) Such an unselfish course on the part of the Congregationalist would be carrying into immediate effect the spirit and purpose of the Panama Congress and its cooperating committee.

(j) The immediate carrying into effect of such a program would be simple and not expensive, and in no sense would it necessarily involve the Congregationalists in any future expense of unknown amounts.

PROPOSAL

In order to carry forward this recommendation toward a realization, I propose to send a copy of this report and recommendation to the Congregationalist members of the Panama Congress for their consideration and comment. If there is a substantial unanimity of judgment I would suggest that in our united names we offer to the next annual meeting of the American Board the following resolution and ask for suitable time for its public consideration:

"Resolved, That the Prudential Committee be authorized to cooperate with any other missionary board or boards for the creation, support and administration of Union Theological Schools at Lima, Santiago, Buenos Aires, and Rio de Janeiro; and to appoint one or more ordained missionaries to such institutions as they may be formed and as suitable men can be found."

Respectfully submitted,

DWIGHT GODDARD,

May 15, 1916, Ann Arbor, Michigan.

Sept '23

and 500 women, including wives), and 333 associates (122 men and 211 women, including wives). These workers are located in 252 central stations, which shows an increase of seven central stations in the year, with approximately 1580 outstations.

The income as received in the various centers has been as follows:

Received in Great Britain	$268,056.08
" North America	172,686.18
" Australasia	39,744.34
" China	85,086.90
	$565,573.50
Received in China for Associate Missions	157,616.38
	$723,189.88

"We are thankful to be able to declare unequivocally that the mission still maintains in matters of faith and practice the traditions handed down by its founder, Mr. Hudson Taylor, traditions which have been honored of God for so many years; and if by grace it is enabled to keep loyal to its Lord, to maintain unhindered in the amount of communion its fellowship with him, then it may safely descend into the valley of service."

ROMANISM IN SOUTH AMERICA.

A letter has reached us from one of our readers which we take the liberty of printing in full.

Dear Editor,

Some friend has kindly sent me your paper for some time, and we have much enjoyed its helpful reading up to the present.

But our confidence in your paper and our pleasure in reading it has been greatly lessened since receiving the March number and noting on page 208 a letter from one of the Roman Catholic faith, and your reply to it. The letter causes no surprise, though we think you would look far to find an unbiased and capable judge who would agree with it. I will inclose a clipping with reference to Bible-burning in S. America, where it is not uncommon. If you are interested in knowing the true state of affairs in this great needy continent I would refer you to R. E. Speer's report of what he observed during his tour of these republics.

Our surprise and concern are caused by your reply, where you express a wish that more harmony might be cultivated with Romanism in South and Central America, Spain, and certain other countries. I admit that you can only know Rome where she appears at her best, side by side with Protestantism, and perhaps largely in the minority. You would not recognize her as the same system in the garb she wears in these lands you refer to.

You would ask us to cultivate harmony with her whose hands have many times been drenched in the blood of those who have lived and died for the truth! If you care to publish accounts of very recent instances I would try and get you the details.

You would ask us to cultivate harmony with a system that as we see it breeds debauchery, idolatry and untruthfulness! A system that where she has held undisputed sway for centuries reports an almost incredible proportion of illiteracy and illegitimate births! Even doctors, lawyers and judges living in open sin,—they call it friendship marriage! Where the lives of her priests are too vile to be apologized for, she unblushingly declares that there is a difference in his standing as a man and as a priest of the only (?) true church. As the one he may sin, as the other he is infallible!

The above are the least of her sins. You would need to live and work among those who have blindly followed her teachings to in any measure realize their hopelessness, superstition, idolatry, and the intensity of the darkness in which they grope.

It is our policy here never to attack or needlessly provoke her or any of her followers. We believe that our duty is to spread the light and knowledge of the truth as it is in Jesus. But harmony or fellowship with naked or masked Romanism? NEVER! "What communion hath light with darkness?"

Our attitude might be compared to that of the comrades among whom I found myself as a private for some time in Northern France. We held no ill will against the individual on the opposite side of No Man's Land. He was there obeying orders. If wounded or prisoner, we treated him right. Very seldom did I hear hatred expressed towards the individual, or the rank

avoid undue expense, and get things done. Every religous body, Roman Catholics alone excepted, have part in this coöperation and even with Catholics there is an excellent understanding in many centers. The amount of money involved last year was almost $24,000,000. Not all was spent in the Northwest, nor was $24,000,000 all of the home mission gifts of the East, West and South.

On the Mountainside.

Even in these days of the radio and the automobile many American boys and girls are growing up under conditions which city people can scarcely appreciate. A Christian community center worker in the mountains of North Carolina sends this pen sketch to the "Sunday School World":

"I wish you might have been with me last night. I spent the night in a cabin away up on the mountainside. It certainly was a rare picture that I saw gathered about the big open fireplace, with its luxuriant blazing logs. Several of the neighbors had dropped in. Three of the smaller children of the home were cuddled down on one of the two beds in the room. Two boys listened to us older folks as we talked. The mother knit rapidly and skilfully. I tried to learn to card. All this, however, only formed the setting for the heart of the picture,—a sweet-faced, wholesome, mountain girl of eighteen, who stood in the glow of the firelight, beside a big spinning wheel, and worked up into yarn the wool her father had raised on his mountain land. That family produces all the hosiery worn by the ten who compose it.

"A couple of weeks ago I took this girl to the county seat town, a mere scattered hamlet. It was the event of her life. She had her first automobile ride, saw the county seat and the courthouse for the first time, saw a railroad and a train for the first time, heard for the first time piano music, and had her first meal at a hotel. She is a sweet, bright, competent girl, whom I am glad to know."

CHINA.

3,000,000 books each year represents the usual circulation of the Scriptures by the British and Foreign Bible Society in the vast Republic of China. The China Agency of the society provides the Scriptures for the millions of that country in nearly forty dialects, and in no less than 436 distinct forms of type and binding.

The one object of the Bible Society is to provide God's Word for every man in his own tongue. The thoroughness with which this is being attempted is illustrated by the fact that the complete Bible has been issued in fifteen dialects spoken by Chinese, the new Testament in ten more, and some portion of the Bible in fourteen others.

The prices charged for the Scriptures are not fixed by what the book has cost the society to produce but by what the very poorest can afford to pay. All over China a New Testament can be obtained for 2d., but the Bible Society pays about 6d. for its production. This loss is covered by contributions from interested friends.

Enlargement in Distress.

"Thou hast enlarged me when I was in distress" (Psalm 4. 1) is the motto text adopted for the report of the China Inland Mission for 1922. Distress from civil and military disturbance, from reviving poppy cultivation and numerous other evils, but enlargement following the increasing recognition of the Chinese church, in the number of baptisms, in the increase of the missionary staff, in finances, and in other ways.

Only twice before has the mission rejoiced in a greater increase than during last year. The returns received give 6300 baptisms, bringing up the total baptized from the commencement of the work to no less than 93,131. "For all these, and for many more believers in the Lord,—juniors and women especially,—who have not enjoyed liberty or opportunity publicly to declare in baptism their faith, we give God heartfelt thanks. Is it too much to ask that next year we may have the joy of reporting that the figure of one hundred thousand has been reached? What things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

The mission closes the year with a net increase of thirteen workers in the field, the total strength being 753 members (253 men

Tiberias, on the Sea of Galilee, showing the plant of the Scottish Hospital at the right. Photo received from Dr. D. W. Torrance.

and file, but it was different with the infamous bunch of warlords, the educated fiends who stooped to anything and stopped at nothing. Cultivate harmony with them!

We constantly tell our people that nothing is gained by pointing to Rome's errors. But you, sir, cannot know Rome as they know her, or I had no need to write this letter. We warn our people that our greatest danger is from error and fault within ourselves.

As the early Catholic church through apostasy degenerated into this Romish blasphemy, that where she is known by her fruits could scarcely be designated as even a caricature of the truth, so the great danger of modern Protestantism is that through apostasy she will eventually (and perhaps very soon,) degenerate into the church of Laodicea, and share her fate.

There is only One who can sift this hopeless mixture of wheat and tares, and unerringly detect and claim his own. I admit and hope that he may find many, even under Rome's roof, who amidst the error and falsehood have caught a glimmer of the true light, and have followed it.

I once held your opinion, that we ought to cultivate the harmony you suggest. But after some years in S. America, working in both from the west and the east coasts, I calmly submit that only that part of the Protestant church that is already apostate from the truth can know Rome as she is, and advocate harmony with her.

I owe much to the example and teaching of D. L. Moody, and cannot think that anyone who has ever enjoyed fellowship with him will ever be classed with that part of the church that has sold her Birthright.

I write this not to wound or offend. It was only after some days of troubled thought, and re-reading the letter referred to above and your reply, that I resolved to express these thoughts caused by your reply.

If you would still repeat your reply to J. S. N., then the mildest protest I could make would be to ask you to kindly have my name removed from your mailing list. However, I should be sorry to thus repay the kindness of the unknown friends who gave you my name.

I trust your paper may be freed and ever keep free from all that could be questioned as loyal to the truth and spirit of our Master.

Yours in him,

(Signed) Mervin Canton.

Our comment on the above frank letter, which we are glad to receive, is that the writer surely misread our editorial note in the March issue. The shoe was put on the other foot.

A Roman Catholic ecclesiastic in this country wrote us a courteous letter taking us to task for printing things criticizing his church, and suggesting that we show a kindlier spirit of harmony. Our reply was the retort courteous, suggesting that it was for the Roman church to practice harmony, especially in those lands where she dominates the religious situation.

Pity a poor editor as he tries to tell the truth and give constructive facts without offending the conscience—or the touchiness

—of readers! We are aware of the sins of Romanism and of Protestantism, but have not the inclination or the space to keep harping on either.

We do, however, want to keep true to fact, and in this connection we received a letter from Mr. Robert R. Hull, associate editor of "Our Sunday Visitor" of Huntington, Ind., the parish monthly of which the Right Rev. Msgr. J. F. Noll, LL. D., writer of the letter referred to above by Mr. Canton, is editor. Mr. Hull challenges a paragraph clipped from a reliable exchange and printed in our July issue, in which a Roman Catholic "Bishop Edwards" of Chile was quoted. We sent Msgr. Noll a copy of Mr. Canton's letter, and here follows a reply from Mr. Hull.

Dear Mr. Editor:

We can say, without fear of successful contradiction, that there is no such Roman Catholic bishop as "Edwards," and that he did not make the speech attributed to him. The very fact that he is made to say, "They have the open Bible," in itself is enough to preclude the possibility. Since the alleged Eucharistic Conference took place at Santiago, Chile, we would respectfully call your attention to the work of the Chilean anti-clericals in our pamphlet "South America's Catholicism," which I inclose in another cover. Some of them make a business of forging and sending out "papal" documents and reports of alleged Catholic proceedings. Also kindly read the clipping inclosed, in which mention is made of this laudable (?) activity.

We take note also, of the letter from one "Mervin Canton" which you are publishing, and we must acknowledge that for mendacity it exceeds anything we have read of late. Mr. Canton is as bad as that over-ardent member of the Ku Klux Klan at Waurika, Okla., who published abroad that no longer ago than twenty years the Catholics had burned Bibles within a quarter of a mile of the courthouse! The editor of his local paper took him to task, saying that after diligent inquiry he had failed to confirm this calumny, and that none of the old citizens, outside of the Ku Kluxer, had any recollection of it. You may not know that enemies of the church are still circulating the story that Cardinal Dougherty burned Bibles in the Philippine Islands while he was stationed there doing missionary work. At the time alleged Cardinal Dougherty had come back to the United States. Msgr. Noll made an extensive tour of South America, and made investigations into some of the charges against South American Catholicism related by over-zealous American missionaries. He found that there had been a few isolated instances, as in Mexico, where mutilated and garbled translations of the New Testament into Spanish had been burned by some persons.

We would like very much if our separated brethren could understand that if they would circulate the Catholic Bible (Douay) among the Latins they would receive our unqualified thanks. The Douay Version was prepared under the auspices of the church, and certainly Catholics have a right to prefer it above others. No special sanctity can attach to the King James Version, or to the versions and translations of unindorsed translators, in their minds. The Holy Scriptures are far too sacred to Catholics to allow and encourage the mutilation of its sacred pages.

If you care to take up the question of South American missions thoroughly, we would recommend that you write Rev. Alfred Martin, 2007 W. 65th St., Cleveland, O., for his reply to Rev. Robert Speer. The latter was compelled to retract many of his statements in regard to South American Catholicism, as witnessed by the pamphlet inclosed in another cover. He will be glad to furnish you with copies of this correspondence.

In South America there are some ex-priests who have lost their standing with the church on account of their evil lives, some of them coming from Europe, and to these is due, to a very great extent, many of the reports circulated in America against the South American clergy. The Chilean clergy are acknowledged by the citizens of that republic to be the very finest type of men. Not only are they not "the laughing stock of the whole country," as the non-existent "Bishop Edwards" is reported to have said, but they are universally respected. There are a few districts in South America, chiefly in the mountains and out-of-the-way places, where the church has been compelled to put up with an inferior grade of clergy,—

that is freely acknowledged, but it is not the rule. I also inclose to you a copy of our "Defamers of the Church" special issue of our paper, in which you are invited to read the records of the men who have made it a business to misrepresent and calumniate our church, especially the lives of its clergy. And we can say, without the slightest fear of error, that the worst of the Catholic clergy in any land are not as bad in proportion to their numbers as the worst element amongst the Protestant clergy of the United States of America. We boldly and fearlessly assert, being in possession of facts which afford a fair basis of comparison, that the Catholic clergy is composed of the cleanest and most moral men on the face of the earth, and no class of Protestant clergy can excel them. This may seem, at first glance, too much for you, but we refer you to the testimony of agnostics. See clipping inclosed. Amongst the married clergy of one Protestant denomination in the United States there are more cases of immorality than amongst the American Catholic clergy.

Your correspondent speaks of Catholic "idolatry," and one would suppose he is speaking of the Catholic practice of carrying the image of the patron saint of a city about the town in procession on the saint's feast-day. Yet there is no objection against the carrying of the flag in processions and parades in the United States. It is regarded as a patriotic act to salute it. Nobody thinks of American "idolatry." The same catechism in use in the United States is used also in South America, and this catechism condemns every species of idolatry. Image-worship is absolutely prohibited by the law of God. The presence of statues in Catholic chapels, far from indicating idolatry, encourages Catholics to think of the saints who have won the victory in the warfare against the world, the flesh and the devil, and encourages Catholic emulation of the saints. The Holy Eucharist is the only thing, in a Catholic church, to which divine honors and worship are paid. One does not worship the head of his bed when he kneels by it to pray. One does not worship the crucifix when he fixes his eyes on it. The Catholic knows that it is but a bit of wood or metal; but crucifixes and pictures help the Catholic to better visualize the scenes of Calvary.

In South America, north of Argentine and Chile, two-thirds of the population is Indian. How far are the Indians of our own United States advanced in civilization today, after the many years that they have been educated under our national auspices? Many Indians go back to the tepee, unable to adjust themselves to our civilization. This section of South America, also, is within the torrid zone, and, as in Brazil, there are huge forests of tropical growth. Capital must come into the country before there can be the development we have in the United States. Our commercial and industrial superiority is not due at all to Protestantism. The Negroes of our own United States South are at about the same stage of development that the Indians of South America have attained.

Now, in regard to the "illegitimacy" and "immorality" of South American countries, the facts are that the states of South America do not recognize ecclesiastical marriages, and the church, on the other hand, does not recognize civil marriages. To be considered "legitimate," then, in South America one must not only be married, he must have both ceremonies attended to,—he must be married both civilly and ecclesiastically. He is classed as "illegitimate" if he neglects either. The church marries the poor, in South America, absolutely free of charge; to those who can afford a charge is made, depending on what sort of a function they desire. If they want a wedding with pomp, the parish stands the expense, and makes the charge accordingly. On the other hand, the charges for a civil wedding are quite exorbitant in many places. These facts class many as "illegitimate" children, in statistics, who are children of validly married parents.

It is a problem to get the men to go to church in South America, just as it is in our own country. We can say, without fear of contradiction, that the doctors, lawyers and judges living in open sin in South America have not approached the sacraments of the church for years, for they cannot obtain these sacraments without confession and amendment. Not having made their Easter duty, that is, confession and communion at least once a year, during the Eastertide, the church has struck them from her rolls. They are not Catholics, therefore, at all: they have been excommunicated. Nevertheless, those who do not understand, or do not want to, class them as "examples of Catholic man-

hood," and shoulder the responsibility of their ungodly lives on the Catholic church, which teaches and warns that the end of such ways is death.

In searching for the motive which may lie beneath the accusations made by Mr. Canton and others against the church, we cannot think of any other than jealousy. What can be gained, in the end, by misrepresenting the position of an opponent, if indeed Protestants must make the Catholic church the common foe? What can be gained, in the long run, by lying about the church, as many of her enemies have done, proof of which is supplied in the pamphlets and issues of the "Visitor" I am sending you?

Very truly yours,

Robert R. Hull,
Associate Editor.

P. S. One thing more seems to deserve attention. Mr. Canton says: "Where the lives of her priests are too vile to be apologized for, she unblushingly declares that there is a difference in his standing as a man and as a priest of the only (?) true church. As the one he may sin, as the other he is infallible."

The church holds that a priest will be required to give a greater account to God for his record than the ordinary Catholic, since he is the recipient of more grace. She does not distinguish between the priest and the man, nor does she regard a priest as infallible (morally impeccable). The church, it is held, is infallible, that is, indefectible from the doctrine of Christ, because the church is the tabernacle of the Holy Ghost (Ephesians 2.22). The supreme pontiff is infallible when defining a question of faith and morals to the whole church, that is, when announcing what is the true doctrine of Christ on any certain point, or what is right and wrong in principle in the domain of morals. All churches, as far as I know, hold that the sacraments are valid regardless of the character of the administrator; in other words, one does not need to worry concerning the validity of his baptism because the preacher who baptized him turned out bad. The wicked lives of some of our Lord's ancestors in the genealogical list did not impair his right to the throne of David. Even Balaam and Caiaphas, although wicked men, could be used as God's instruments. The Lollards taught that if a ruler fell into mortal sin he lost his throne and his people were dispensed from obedience to his government. What confusion would result if such a "principle" were accepted!

Let it be understood that we accept no responsibility for the statements in the foregoing letters, and have not the time to verify them. Finis!

Twenty-five Cents Will Pay For:

Five ice cream cones,	or	A hospital bed in China for three days;
One movie,	or	Food, clothing, and shelter for an orphan in India for three days;
Five packages of gum,	or	Salary and expenses of a preacher in Africa for two days;
About a gallon of gasoline,	or	One week's expenses of a Japanese Sunday school;
A popular magazine,	or	a Bible in Spanish, or French, or Italian, for some newcomer who has not yet learned America's language;
A cheap doll, baseball or jack-knife,	or	One hour of seashore outing for twenty-five mothers and babies from the city.

The things in the right hand column are part of the Methodist program of world-wide work. They are dependent on the weekly offerings for the Centenary program.

THE SWEATING IMAGE IN PERU

By Rev. James Watson

IN November, 1906, a remarkable incident took place in Lima. The late President of the Chamber of Deputies had been a man of very liberal ideas and amongst other things became responsible for the removal of the crucifix from the table of the Chamber. In revenge the Archbishop refused him a public requiem at his funeral. The whole community was indignant and the Congress passed a unanimous vote of censure on the Archbishop. This was a terrible blow to the Romish Church, and it was felt that something special would have to be done to enable the Church to regain its prestige. Accordingly one morning the report was circulated that a certain image in El Prado Church had begun to sweat because of the ill-treatment of the Archbishop. This notice caused great excitement in the community, and hundreds of people flocked to the church to see the miracle.

El Prado Church is about three hundred yards from my house in Lima, so one morning I went to see what could be seen. There at the foot of the altar stairs was a wooden image supposed to represent Christ. It was the usual style of gaudy, tawdry idol with which Rome captivates her dupes. The image had long black hair. On its shoulder was a large cross painted green and yellow, under the weight of which the Lord was supposed to be staggering. The image was dressed in a long crimson velvet robe, trimmed with deep gold braid: it had also a large collar and cuffs of lace. On the skirt were pinned about a dozen silver medals (given in gratitude by persons who had been miraculously healed by the image!) Crowded around were numbers of women on their knees, striking their breasts and crying, "Aye! Dios mio! Dios mio!" (Oh, my God, my God!) On the outer edge of the crowd were ladies of the better class who had visited the church out of curiosity, and who now watched the scene with a sort of incredulous smile. Round about stood many men, laughing and sneering at the whole deception. I managed to get quite close to the image, but could see no sweat. The face was colored with a shining enamel paint, and since the image could only be seen through the smoke, vapor and reflection of hundreds of flicker-

ing candles and lights, the credulous might easily be deceived. But although there was no perspiration falling from the "saint," that did not prevent three miserable dirty negro altar attendants from doing a roaring trade in front of the image, selling small pieces of cotton wool "wet with the sweat of the *saint,*" and all nicely wrapped up in colored tissue paper. This cotton wool was said to be very efficacious in curing every imaginable disease.

As I turned to leave the church I glanced through the open door of the vestry. There, in full view of the Perspiring Image and the sweltering crowd, the old parish priest was entertaining one of his young confreres with wines, coffee and cake—joking and laughing, wholly indifferent to the poor deluded people at the foot of the altar steps.

Truly a faithful picture of Romanism—the painted image, the so-called miracle, the crowd of ignorant and superstitious devotees, the high class ladies smiling incredulously, the men scoffing, the busy trade in relics, and the jolly priests.

As I emerged from the dimly-lighted church into the blaze of the noonday sun, I passed a Franciscan monk in brown robe and sandals. The whole scene made me feel as if I were in a dream and had been transported to the dark days of the Middle Ages. But stepping out into the street I was quickly awakened. A telegraph messenger hurried past on his errand of haste; at the open door of a corner store I heard the faint tinkle of a telephone bell, quickly drowned by the clanging gong of an electric car as it whirred past. Looking along a side street I saw an automobile disappear in a cloud of dust, and a few steps further on there were wafted through the open window of a dwelling house the stirring strains of one of Sousa's marches on a gramophone!—*The Neglected Continent.*

The Bible House of Los Angeles, whose advertisement appears on the third page of the cover of this Magazine, has for several years been sending large grants of Underscored Spanish Testaments and Gospels to Peru. The prayers of God's people are earnestly requested that the Peruvians who read these Scriptures may have their eyes opened to the inconsistent practices of the priests, and that many may be led to a saving knowledge of Christ through the reading of the pure Word of God.—Ed. C. C.

The Riches of Rome at Small Cost.

DR. GLASS has just sent us a circular issued by the Bishop of Taubaté, a city not far from Jacarehy, where our sister, Miss Andrew, is located. We append an exact translation of this document, which is an eloquent witness to the character of Rome as she reveals herself when not held in check by the presence of an evangelical church and an open Bible. The ashes she sells for bread are painfully apparent, and how truly applicable to the people under her yoke are the Lord's words: "Ye have sold yourselves for naught" (Isa. lii. 3). The "naught" which Rome *sells* for money and which she represents as a "treasure" is indeed naught, and should provoke our deepest sympathy for the multitudes who for generations have had no spiritual provision.

Here is what Rome gives them—truly they perish, and well may the Master say to His own redeemed ones who enjoy the finest of the wheat in our favoured land: "Give YE them to eat."

Translation:—
Sealed with the Episcopal Seal of the Bishop of Taubate.

An Immense Spiritual Treasure acquired at little sacrifice.

Do you wish to obtain for yourself and your dear dead relatives and friends a real treasure of grace and merit in life and after death? Inscribe yourselves and your beloved dead in the very rich "Association of the Lord, the Good Jesus of Tremembe," of this Bishopric of Taubaté. Behold what advantages, almost without onus, this beautiful and advantageous Association offers you.

1st.—24 masses will be celebrated, *every year in perpetuity*, in the Chapel of the Diocesan Seminary of Taubaté, for all the members living and dead.

2nd.—Every priest, supported by the funds of the Association, will be obliged to say *annually, all his life*, 5 masses for the members living and dead.

3rd.—The students of the Seminary, who are aided by the Association, will offer a Communion every month, and pray daily one orison on the Rosary of the Most Holy Mary on behalf of all the members.

4th.—The members will participate, in life and after death, in all the good works and merits acquired by the priests in the exercise of their ministry, for having contributed indirectly to that end.

5th.—His Excellency the Diocesan Bishop will

UM IMMENSO THESOURO ESPIRITUAL

ADQUERIDO COM PEQUENO SACRIFICIO

Quereis alcançar para vós e vossos caros parentes e amigos fallecidos um verdadeiro thesouro de graças e merecimentos, em vida e após a morte? Inscrevei-vos e aos vossos queridos defunctos na riquissima «Associação do Senhor Bom Jesus de Tremembé», deste Bispado de Taubaté. Vêde que vantagens vos offerece, quasi sem onus, esta bella e proveitosa Associação:

1.º—24 Missas (vinte e quatro) serão celebradas, cada anno, perpetuamente, *na Capella do Seminario Diocesano de Taubaté, por todos os socios vivos e mortos;*

2.º—Cada Sacerdote, ordenado com os auxilios da Associação, ficará obrigado a dizer, annualmente, durante toda a sua vida, *5 (cinco) Missas pelos socios vivos e mortos;*

3.º—Os alumnos do Seminario, soccorridos pela Associação, offerecerão mensalmente uma Communhão e resarão diariamente o terço do Rosario de Maria SS. por intenção de todos os socios;

4.º—Os socios participarão, em vida e depois da morte, de todas as obras boas e merecimentos adqueridos pelos Sacerdotes no exercicio de seu ministerio, por terem concorrido indirectamente para isso;

5.º—O Exmo. Sr. Bispo Diocesano concede a cada socio, no dia de sua admissão, 50 dias de indulgencias e sua Bençam paternal;

6.º—Cada parochia que concorrer com a somma total de 10:000$000 (dez contos de reis) para a obra referida terá direito perpetuo *de collocar no Seminario, por conta da Associação, um menino, que deseje ordenar-se e que tenha os requisitos referidos nos Estatutos da Associação; se a quantia com que contribuir para a Associação, a referida Parochia, for de 20:000$000 (vinte contos de reis) terá direito a collocação de dois alumnos no Seminario, e assim gradativamente, na proporção de um alumno por cada dez contos de reis.*

E que sacrificio se vos pede para que façais jus a tantos e tamanhas vantagens? Simplesmente um tostão *(100 rs.!)* por mez, somente durante 5 (cinco) annos; *ou, então, 5$000* (cinco mil reis) *de uma só vez e sem mais onus algum.*

Ha tambem, alem das duas referidas classes de socios remidos e não remidos *mais outras duas—de socios* Benemeritos *e socios* Fundadores*—para as pessoas mais abastadas e de vontade mais generosa. Os socios* Benemeritos *dão, no acto de sua entrada, a esmola de 100$000 (cem mil reis) e os socios* Fundadores *a joia de 200$000 (duzentos mil reis), paga no acto de sua inscripção ou em quatro prestações trimestraes, de 50$000 (cincoenta mil reis) cada uma.*

Quem, sendo Catholico e tendo um pouco de zelo pela causa de Deus e do proximo, se recusará a fazer parte de uma Associação tão leve e facil em deveres e tão rica de graças e meritos? Nella podem inscrever-se até os pobres mendigos, aos quaes não será, por certo, mui penoso, privarem-se da insignificante quantia de cem reis — de trinta em trinta dias, pondo assim nas mãos d'Aquelle que prometteu pagar cento por um *— o seu tostãosinho mensal. Animem-se a isto todos os verdadeiros crentes, lembrados desta bella sentença de um Santo: «Engana-se todo aquelle que pensa diminuir a sua fortuna dando esmolas: não ha melhor meio para conserval-a e augmental-a». Experimentai e vereis.*

«Extrahido dos Estatutos da Associação do Senhor Bom Jesus de Tremembé do Bispado de Taubaté.»

Carlos Filho & Cia., R. Direita, 35. — S. Paulo

REDUCED FACSIMILE OF THE BISHOP OF TAUBATE'S CIRCULAR.

grant each member, on the day of his admission, 50 days of Indulgences and his paternal blessing.

6th.—Each parish which contributes a total sum of 10:000$000 for the above object will have the *perpetual right* to place in the Seminary, at the cost of the Association, a boy, who desires to be ordained, and who has the requisites referred to in the Statutes of the Association ; if the amount contributed to the Association by the aforesaid parish be 20:000$000 (about £1,400), it will have the right to place two students in the Seminary, and so on in the proportion of one student for every ten contos of reis (£700).

And what sacrifice is asked of you that you may do justice to so many and such great advantages? Simply *One Penny each month only during 5 years ;* or else 5$000 (6/-) in one amount, with no further obligation whatever.

There are also besides these two classes of *paid up and non-paid up members* yet two others : well deserving members and founders for wealthier persons and those more generously disposed. The well deserving members give upon entering, the alms of 100$000 (£7), and the *Founders* the entrance fee of 200$000 (£14) paid at the time of their inscription, or in four quarterly instalments of 50$000 each.

Who, being a Catholic, and having a little zeal for the cause of God and his neighbour would refuse to take part in an Association, so light and easy in duties and so rich in grace and merits. Even the poor beggars can join it, for whom, it will certainly not be very hard to deprive themselves of the insignificant amount of one penny every thirty days, placing thus in the hands of Him who has promised to pay *one hundred per cent.*—their little monthly penny. Let all the true believers stir themselves up to do this, remembering this beautiful sentence of one of the Saints : "Whoever thinks that giving alms will diminish his fortune is mistaken, there is no better way of preserving and increasing it." Try it and you will see.

Note.—The words in italics are printed in heavy type in the original circular.

Monkish Morality.

An entry in Cardinal Manning's Diary (p. 386 of Vol. I. of his *Life*, by Mr. E. S. Purcell) states that the regular clergy in Rome, and "especially the Dominicans," were open (in 1848) to the charge of incontinence. The old, old story. The Cardinal's biographer added the following important footnote : "Pope Pious IX. made many attempts to reform the monastic orders in Italy, but they were always frustrated by the obstinate resistance of the great religious houses, especially the Dominicans. At the time of the suppression of the religious orders by the Revolutionary Government of Italy, Pius IX. is said to have declared that, though he was bound to condemn the suppression of the monasteries, in his heart he could not but rejoice, as it was a blessing in disguise. On inquiring, in 1887, of Cardinal Manning whether this reported declaration of Pius IX. were true, his Eminence replied that, whether such an expression of opinion had been actually delivered or not, it truly represented the views of the Pope. The Cardinal added that the success of the Revolution in Italy was in no small degree due to the laxity of morals in the clergy, seculars and regulars, and to defective education and training in the schools." This is not the testimony of a Protestant, but the evidence of a Prince of the Church.

Cardinal Manning's successor (Cardinal Vaughan) visited South America in 1868. His verdict is equally emphatic against the monks there. In a review of Mr. J. G. Snead-Cox's *Life of Cardinal Vaughan*, *The Church Times* of July 1 quotes the Cardinal as saying of South American religious : "The monks here are in the lowest state of degradation and a suppression of them would be *an act of Divine favour.*" Monkery must have reached a very low level for a responsible ecclesiastic like the Cardinal to speak of it in such strong terms.—*The Vanguard.*

WORK DEPÔT.

Three days' approval is allowed, if desired, but return carriage must be paid if articles are not retained.

Articles for Sale.

Hand-painted Text		8s. 6d.
Pram. Cover (Green)		3s. 0d.
Side-board Cloth		5s. 0d.
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Two Woollen Balls	each	1s. 0d.
Seven Bow Ties	"	0s. 6½d.
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Communications respecting the above should be addressed to :—

Mrs. J. Scott Challice, 13, Pine Road,
Cricklewood, London, N.W.

At the Office, Liverpool :—Oil Painting (24in. by 16in.) "Fairy Glen, Bettws-y-coed," 25s.

Answer to Correspondent.

"B."—(1) S. Paulo time is about three hours behind our time. (2) An Indian Evangelization Fund was opened in our books a considerable time back.

BIBLE CLASS OUTLINES.

O. E. Simpson.

LESSON NO. CCXXVI.

The Flesh and the Christian. No. 1.

1. *The Character of the Flesh.*

(a) No good thing in it. Rom. 7:18.
(b) It is sinful. Rom. 8:3.
(c) Unclean. Gal. 5:19.
(d) Filthy. 2 Cor. 7:1.
(e) Evil continually. Gen. 6:5.
(f) Corrupt. Gen. 6:12; Job 14:4.
(g) Deceitful. Mark 7:22; Jer. 17:9.
(h) Not to be trusted. Phil. 3:3.
(i) Enmity against God. Rom. 8:7.
(j) Resists operation of the Holy Spirit. Gal. 5:17.
(k) Profiteth nothing. John 6:63. No such thing as consecrated flesh.

LESSON NO. CCXXVII.

The Flesh and the Christian. No. 2.

2. *The Works of the Flesh.*

(a) Adultery, in thought or act. Gal. 5:19; Matt. 5:28.
(b) Fornication. Gal. 5:19; Eph. 5:3.
(c) Uncleanness, or impurity. Gal. 5:19.
(d) Lasciviousness, or lust. Gal. 5:19.
(e) Idolatry; putting something between our souls and God. Gal. 5:20. Ex. 20:4,5.
(f) Witchcraft. Gal. 5:20.
(g) Hatred, or murders. Matt. 5:21, 22; 1 John 3:15; Gal. 5:20,21.
(h) Variance, or dissension. Gal. 5:20.
(i) Emulations, or competition. Gal. 5:20.
(j) Wrath and bitterness. Gal. 5:20; Eph. 4:31.
(k) Strife and envyings. Gal. 5:20,21.
(l) Seditions. Gal. 5:20.
(m) Drunkenness, revelings, and such like. Gal. 5:21.
(n) Pride. Mark 7:22.
(o) An evil eye and evil speaking. Mark 7:21-23.
(p) Covetousness. Mark 7:21-23; Col. 3:5.
(q) Jesting and foolish talking. Eph. 5:4.
(r) Blasphemy. Matt. 15:18,19.
(s) Anger and malice. Eph 4:31; 1 Pet. 2:1.
(t) Clamor. Eph. 4:31.
(u) Ungodliness. Titus 2:12.
(v) Worldly and fleshly lusts. Titus 2:12; 1 Pet. 2:11.

LESSON NO. CCXXVIII.

The Flesh and the Christian. No. 3.

3. *Attitude of the Christian toward the Flesh.*

(a) Not a debtor to the flesh. Rom. 8:12.
(b) Not to keep company with the flesh. Rom. 8:4.
(c) Not to make any provision for the flesh. Rom. 13:14.
(d) Not to trust the flesh. Phil. 3:3.
(e) Not to give an opportunity, or occasion, to the flesh. Gal. 5:13.

As we have been redeemed from the bondage of the flesh and bought back to God, we rejoice that we now have:

(1) A beloved owner. 2 Cor. 6:17,18; 1 Cor. 6:19,20.
(2) An honorable service. Col. 3:24; 2 Chron. 29:11.
(3) A blessed position. Eph. 1:3; 2 Cor. 5:20.
(4) A glorious future. 2 Cor. 5:1; Titus 2:13, 14; John 10:28-30.

LESSON NO. CCXXIX.

The Missionary.

His relations to God, the Savior, the Holy Ghost, and the written Word.

1. *God the Father.*

(a) Loves him. John 16:27.
(b) Provides for him. Luke 12:28.
(c) Protects him. Isa. 41:10,13, with John 10:28-30; 17:15.
(d) Will not let the cross outweigh the strength on hand. 1 Cor. 10:13.
(e) Will not forget the labor of His servant Heb. 6:10.

2. *Jesus the Savior:*

(a) Has chosen him. John 15:16.
(b) Has sent him forth. John 17:18: Mark 16:15.
(c) Has promised never to leave him. Matt. 28:20; John 14:18.
(d) Makes him victorious over every foe. Phil. 4:13; Jude 24, 25.
(e) Has promised to come back for him. John 14:3; Acts 1:11; 1 Thess. 5:9, 10.
(f) Is to bring his rewards to him. 2 Tim. 4:8.

3. *The Holy Ghost, the Comforter:*

(a) Seals him as property of the Father. Eph. 4:30; 1:13, 14.
(b) Dwells in him. John 14:17.
(c) Comforts him. John 14:26; 2 Cor. 1:3.
(d) Gives access unto the throne of grace. Eph. 2:18.
(e) Gives freedom from the law of the flesh. Rom. 8:2.
(f) Assists in prayer. Rom. 8:27; Eph. 6:18.

4. *The Written Word:*

(a) Is a light to his pathway. Psalm 119:105.
(b) Is food for his soul. Matt. 4:4; Psalm 19:10.
(c) Is his sword for defence. Eph. 6:17.

"THE RIDDLE OF EXISTENCE SOLVED."

Or "An Antidote to Infidelity."

Mention was made in the December GOSPEL MESSAGE of a book recently issued under the above title; and the author, Mr. Wm. J. Fenton of Toronto, has now kindly presented us with 50 copies of this work in paper covers, the proceeds from their sale to be used in spreading the Gospel. We shall be glad to receive orders from our friends, and believe they will find the book a helpful one for themselves, as well as useful to place in the hands of those who are in danger of being misled by some of the plausible attacks which Satan is so zealously making upon the authority of the Word of God in these days. 276 pages. Neatly printed and bound. Price 30 cents, postpaid.

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While we intend to go to press as soon after the 15th of each month as practicable, we ask our friends to remember that as the type is set up by our Institute Students, the foreign mail and notes from our workers in this country sometimes a little late, or the persons who have the Editorial work in charge over crowded with other matters, we may of necessity be delayed as to the day of mailing.

"For He is kind unto the unthankful and to the evil."

How truly both in word and deed did the Son of God reveal the kindness of the Father's heart! How unlike all human kindness—the striving to be kind to those who merit consideration or who can return their thanks in some pleasing way—was the favor shown a sinful world by the Father in His meek and lowly Son. As we meditate upon His grace we may well humbly bow our heads before the Savior, seeing our own unthankfulness and proneness to evil in the light of His love and holiness. Oh my heart, how long thou art in learning that the true place of joy and peace, and blessing to a lost world, is not in thoughts of thy own holiness, of thy service, or of anything about thyself; but in abiding low at the feet of Him who is kind unto the unthankful and to the evil.

The names of Carey, Judson, Morrison and Livingstone are now household words in all English speaking lands, and many there are who would readily assent to take their honors as Missionaries of the Cross. But how little is known of what it meant of toil and suffering, of privation and heartache, for these brave disciples of the Master to follow Jesus "All the way," and how few there are that are willing to imitate them in standing steadfastly for the truth amid the opposition of relatives and friends and fellow church members, and with the holy fervor of the mighty Spirit burn out for God and a ruined world. Those Missionaries who may be called truly great went forth, not to win great fame or honor, but that they might find some needy people among whom they could pour out their lives as humble witnesses for the Master. These are the men whose lives have filled the earth with the sweet fragrance of Christ, and whom God has delighted to honor. Who now will follow in their train!

The Master has watched over our fellow laborers in Morocco during the days past, protecting them from harm as they have openly testified to the name of Jesus; and grace has been given to endure the taunts and jeers and indifference of a blinded, fanatical people; for all of which we thank God, and again look to Him to keep the friends as they journey, to sustain those who are feeble, and to direct as they may reopen the work at El Ksar, and take up a little more earnestly the translation of the Holy Scriptures. The continued mercies of God are also being shown to our workers in Ecuador, and we praise Him for traveling benefits and the blessings of the Conference at Quito, and for the peace He has given them although war was raging at the door. The cry of the poor Navajo Indians in our own land still comes up before us, and while we thank the Lord for all that has been accomplished among them, and for His loving care amid many trials and difficulties, we now seek special wisdom and strength that in the camps and hogans of the people, the Good News concerning Jesus Christ, the Son of God, and the true Savior of the world, may be preached.

Friend, art thou unsaved, and yet not concerned about it? Is it a light thing that thou art a stranger from God; that thy heart is at enmity with His holy will! *Thy sins!* do they not trouble thee; do they not weigh upon thy conscience like a great load; do they not fill thy soul with terror and dread of the future? Oh friend, How wilt thou stand before God in the Day of Judgment when every refuge of lies has been swept away.

A blue mark opposite this paragraph indicates a subscription that expires with this number. We would appreciate an early renewal.

THE DRIFT OF THE TIMES.

SOUND THE ALARM!

Mr. Speer and the Roman Catholic Church.

In the *Missionary Review of the World* for November, 1898, there appeared the following astonishing paragraph, and shortly after it was copied verbatim without credit or quotation by the *South American Messenger* of Toronto, Canada:

"The following challenge to Christian comity has the true ring. The answer of the Archbishop is awaited with an interest which borders close upon anxiety. Mr. Robert E. Speer, of the Presbyterian Board, is said to have replied as follows to Archbishop Ireland's statement that it is as gratuitous for American Protestants to send missionaries to the Philippines as to Washington: 'I suppose that our Board has more mission stations in nominally Catholic countries than any other in America. Now, if the Catholic Church in America will itself send missionaries to these heathen—will send, for example, such men as Archbishop Ireland—we will gladly draw out and go to Africa. Or if the Paulist Fathers will go and preach the same Gospel in Havana that they do in this city, we will be glad to retire. The challenge applies to South America, Mexico, and to all countries where we have missions.'"

We have learned that this paragraph slipped into the *Review* by mistake; but many faithful servants of Christ will then wonder why that

periodical has not before this time, the last of February, made some explanation. We do not know what brought the South American Evangelization Society—that has to do with papal lands exclusively—to look with favor upon it and its deadly tones that are called the true ring, but up to this time we have noticed no correction in the columns of the *Messenger*.

Concerning the paragraph itself, Mr. Speer answers our letter of inquiry, and makes the following points:

1st. What he told the reporter of a secular paper, and from whence it originated was, that the Presbyterian Board carried on Missions in so-called Catholic countries, because the people did not have the Gospel, and that if the Roman Catholic Church would preach the Gospel to its baptized heathen, they would go elsewhere.

2nd. He further states that he had never seen nor heard Archbishop Ireland, and whether, if he should go as a Missionary, he would preach the pure Gospel, he did not know, but hoped that he would.

3rd. That he had attended the Paulist Fathers' Church and heard them speak, and believed they preach Christ's Gospel and do much good.

4th. That there are doubtless many things which they believe, which he does not believe, but he knows the said Fathers believe in Christ, and preach against sin a great deal more strongly and successfully than a great many Protestant pulpits; and concludes by suggesting that the work of his Board in papal lands will show their convictions as to the need of Missions there.

In days gone by Mr. Speer had a good reputation for soundness in doctrine and zeal in the preaching of the Gospel to the heathen, and his words will carry considerable weight with a large number of good people; for the Gospel's sake we wish therefore bravely but kindly, sorrowfully but in good spirit, to take up the above points in his letter.

The first might appear on the surface, kind and sound, but what is the occasion of the "*If*," suggesting that there was perhaps a remote possibility that the Romish Church might preach the pure Gospel among her poor heathen. Could we lead our readers through the lowlands and over the hills of the Philippine Islands, that they might see the ignorance, the superstition, the idolatry, of the natives, who have been preached to by Rome,—If we could go southward and climb the mountains of South America, and behold the greed, the lewdness, the arrogant hypocrisy of the priests, and the wretched condition of those who have believed the lies of Satan told by Rome,—If we could watch the preacher of Rome take the new born babe and hold it tightly in his arms, as does a bear its victim, and so embrace the form until perhaps in old age he drops it into the grave:—without money, no baptism—without money, no marriage,—without money, no burial—without money, no lasting grave but the bone pile—without money, the fires of purgatory forever, —If we could see all this and more, how the heart would burn and then break down to weeping as the diabolical deeds of Rome would be brought to its view, and our very tears would wash away this misleading "*If*."

But it may be said, *That* is not the Rome of the United States. No, that is the Rome of Rome; that is where the operating hand is in closest touch with the wicked heart of the system, and is free to work its sweet will. The shrewdness of Satan would not allow such scenes in this land, and a more beautiful type of hypocrisy is demanded here to carry out his plans. *If* the Romish Church would preach the Gospel! Ah me, Oh Presbyterian Board, why do you intrude upon the pagans of Africa? *If* their own medicine devil men would preach the Gospel, we would go elsewhere. Why do you enter the fields of the Bhuddists? *If* their devil priests would preach the Gospel, we would withdraw. But it might be said: To a reporter of possibly a Catholic paper in rich Catholic New York, it would not be wise to speak boldly all the truth. If all the Luthers and Calvins be dead, were not silence better than this soothing whitewash of "*If*" upon such a defiled and death-breeding body of corruption?

Secondly, Mr. Speer hopes that if Mr. Ireland should go as a Missionary he would preach the pure Gospel. What grounds can he have upon which to build such hopes? Is it because the Archbishop has been a somewhat shrewd speculator in real estate? Is it because of his popularity upon the ball room, where poor girls are hastened on their course of sin to eternal death? Is it because of his late lectures on the *failure* of Protestantism, seeking to hide the dreadful condition of the poor people who perish under the *success* of Rome? Is it because he is now sitting at the feet of that instrument of Satan, the Pope—whose throne is builded with the blood and bones of thousands and tens of thousands of God's witnesses and martyrs—there giving personal assent to all the doctrine of devils that is embraced in the person of that sinful man; taking council and authority from him, pledging himself to do his bidding implicitly, and begging him to accept his assurances of love and devotion and to give him the apostolic blessing? We could say with equal smoothness and apparent charity, that if Col. Ingersoll—the noted infidel—went as a Missionary, we hope that he would preach the true Gospel. But has a man nothing better, nothing more helpful to say, that he must waste his God-given powers in such remarks, and thereby help to throw a mask of an angel of light upon a preacher of darkness?

Thirdly, He has heard the Paulist Fathers speak and believes they preach Christ's Gospel and do much good. Why is the preaching of Rome, that is controlled by one wicked heart, better on the surface in this land of Bibles than in dark Ecuador? Because it better carries out the subtle designs of him who has given himself over to work the works of the enemy of God. This land would not now tolerate the preaching of the countries where Rome has full sway. Who are these Paulist Fathers? We understand that they are a most important sect of the Unholy Father, who are sent to countries like the United States, and who preach so that they may draw to them rich and influential Presbyterians and Episcopalians, that little by little they may be entrapped into the powerful and defiling web of Rome. The one unscrupulous heart in Rome has preachers adjusted to the religious Presbyterians and Episcopalians, as well as to the barbarians of Ecuador and Bolivia, and they are so skilful that they "Do much good" in seduc-

ing, if it were possible, the very elect.

But, fourthly, Mr. Speer knows that these Fathers believe in Christ, and preach against sin a great deal more strongly and successfully than a great many Protestant pulpits. How can these educated instruments of Rome in one breath believe in Christ, and in the Pope and his iniquitous system? If they do not believe in the Pope, how can they hold their position of loyal allegiance to him? and is the favorable comparison between the Paulist Fathers and "A great many Protestant pulpits" of any help to these priests in question? What earnest, thinking, spiritual servant of Christ is there today who does not know that very many Protestant pulpits, are already apostate and preach no Gospel whatever? May our God graciously save the heathen from any Missionaries that might go from such pulpits, as well as from the Paulist Fathers!

And, lastly, if our friend has not been in sympathy with the appalling paragraph, and if he had a good explanation from his heart,—which his letter to us, containing not a word of regret, does not seem to indicate—why did he allow it to run its course in a friendly periodical, at least from November to the 18th day of January, and leave his friend, the Managing Editor, to believe that the quotation was correctly made and contained his sentiments?

And this hath come to pass, not in darkened, priest-ruled Spain or France, but in America, the supposed land of light and liberty, the home of the Pilgrim Fathers, they who knew how to shake off the yoke! Alas! how are thy children's eyes being dazzled with the whitened wings of her who like her master may appear as an angel of light, and their feet snared by the subtle devices of her who hath worked, and now works, every manner of evil upon the earth.

What shall we say more? We have written with strong convictions, and it may appear with considerable zeal; but with David of old, we solemnly say,—"Is there not a cause?" and we lay our pen aside, and in sorrow and amazement wonder what unsound doctrines or unholy systems will next be advocated or upheld,—and who are those who will yet come forward and with apparent satisfaction take their position as enemies of the Cross of Christ.

Great God, waken thine own, and in these dark and evil days help them—for Jesus' sake help them—in love and boldness to—

SOUND THE ALARM!

"HE THAT IS AN HIRELING."

John 10:12.

W. L. DeGROFF, Topeka, Kas.

The mercenary spirit which appeared in the early church—Acts 5:1-11,—and was then accredited to Satan, met a fearful rebuke as Ananias and Sapphira "Fell down and gave up the ghost" before Peter's inspired reproof. Peter was again faithful when a little later the bargaining Simon made *his* offer of compensation for "The gift of God"—Acts 8:18-24. May God give many the same courage that Peter had to rebuke this spirit, as well as Holy Ghost insight to discern it!

These instances of the New Testament, together with those of Gehazi and Achan in the Old, show how dangerous and destructive is "The love of money," and that covetous desire for it will seduce from the faith and bring many piercing sorrows—1 Tim. 6:9-11, note margin. Therefore the man of God is earnestly exhorted to "Flee these things."

Among the many God-dishonoring and unscriptural practices in the churches of today, that of salary compensation for the minister must bear a large share of responsibility for the impotent, worldly, time-serving de-spiritualized condition so widely prevalent. Since many of God's servants who feel called to separate themselves unto the work of the Gospel are doubtful as to the propriety of receiving a stipulated salary for their service, and many have "A willing mind" to receive the truth, a few propositions and meditations thereon are submitted. The writer and reader may well be reminded that while discussing "These things * * * concerning them that seduce" us, we "Need not that any man teach" us—1 John 2:26,27,—if with humility we defer to the anointing which teacheth and guides "Into all truth."

1st. The Holy Ghost is the only person properly in control and directing Christ's servants and disciples—Acts 13:2; John 16:13; Rom. 8:5. To allow any other control dethrones Him and deprives the servant of His power and efficiency.

As the covetousness of Ananias appeared, Peter at once identifies it as an attempt to deceive and defraud the Holy Ghost, and shows that the mercenary spirit bears relation to Him; and as that spirit controls, the Holy Spirit is grieved and set aside.

2nd. The sin of unbelief even in the form of distrust of God, and fear of man is a most heinous one in God's sight, and, on the one hand, brings His curse as its penalty, and on the other, barrenness in service—Jer. 17:5-8.

Lack of faith makes us transgressors—Rom. 14:23,—and places us in the territory of Satan, our adversary, God's arch-foe, and at the least makes us a more easy prey.

"The fear of man bringeth a snare"—Prov. 29:25,—and to many it is "The snare of death"—Prov. 14:27,—even though the ensnared ones have a name among the living—Rev. 3:1, l. c. A frequent result of the salary system is a man-fearing and pleasing subservieney by the servants of Christ, alike dishonoring and displeasing to the Holy Spirit, and especially discountenanced in the Word—John 5:41; 1 Thess. 2:4; Gal. 1:10. The transfer of the faith of the servant from God to man for temporal needs, rejects the promises and supplants that becoming confidence and sweet trust in the Lord—Isa. 26:3—with the burdens of care and worry, that are both sinful and disabling.

3rd. Eternal life the gift of God through Christ—Rom. 6:23,—as well as the enduement of believers in His service, is unpurchasable with money—Acts 8:20,—and as the gift is received freely, it is to be given freely—Matt. 10:8.

To withhold it from those who are in need, or to decline to go and offer God's free salvation,

COPY.

Extracts from Pastoral of the Archbishop of Caracas and Venezuela Deploring the Character and Life of His Clergy.

Scandal in the parish or town take on unmeasured proportions: the dishonored priest is lost once for all, the enemies of the Church triumph because of the sad shameful fall, and good souls retire to groan in secret and to cry to the Lord to free them from this abomination. .. And even if the sin is hidden, yet is it revealed thro' every pulse in the dead parish, the deserted church, in the tiresome preaching, unfruitful works of mere routine, without fervor or real piety, in the house of the priest, who breathes only a worldly atmosphere: in his reading, in his occupations and the tedium at the things of God. Why do we note the sudden spiritual decline of a priest who until yesterday was active and devout? Why do we see him destroying little by little that which promised to be a fruitful apostolate, but now approaches mysterious and mournful ruin? Oh! if we could penetrate the veil of his secret life, we should know that the one cause of this humiliating and opprobious decay is in nothing other than the hidden corruption of his heart and life. * * * * * And yet there are priests who only rarely go to confession, and others who never confess at all! There are those who select easy-going confessors who pass over everything and then give absolution; and there are not wanting others whose confession is nothing more than a sad routine practised between one sin and another, to their own deception,- well-known is the life they lead, and where it will end.

Nearly all the clergy of the archdiocese of Caracas is parochial: there are more than one hundred parishes, and to-day all are occupied by pastors, with few exceptions-those which have become mere hamlets. And yet, why does ignorance of religion continue to brutalize and degrade more and more these people? Why exist so many parishes which are true cemeteries of souls dead to God, in despit of the fact that there stands the church edifice, there is Jesus Christ in the Sacrament Adorable, there is the priest with his marvellous powers to sanctify the souls? ... The only reason is that the parish priest does not faithfully perform his duties, he does not lay hold upon and generously shoulder the charge he has accepted, and, as many Christians who take of the Gospel only so much as suits them, so he takes up only those duties which do not trouble him much,-more than all, those that produce most income. They do not preach, or, if so, it is only to tire and annoy the few hearers. That living word could come from a sacerdotal soul dead to the palpitations of the grace and the activity of pastoral zeal? There is no catechism class,-and if there is, it is in this sense: that this work is for the priest a disagreeable task, for which he has neither intelligence nor heart, and which he ends by handing it over to the school or to the women! Service, attention and care and frequent visiting of the sick, in order to lead them as by the hand to the gates of eternity, is an unknown thing to him. Poor sick ones that fall into the hands of such priests! And this, when they do not abandon the sufferers entirely under any mere pretext to escape going to their aid in their extremity supreme. .....And we will not say more, for we should be interminable, if we were to enumerate everything.

We have now completed a grave duty: we have said what was necessary in view of the spiritual disasters which here and there too often appear in our clergy: we feel the relief of one who has lightened his shoulders of a heavy load: this load was the necessity of pointing out the sins which undermine our church and weaken the power of the priesthood. Easily may our words meet with hardness and blindness, which form the most formidable judgment that God exercises, even in this world, against the priest who goes astray: we have tho't this over well, and our prayer before the Lord has been intense and prolonged that He would penetrate this darkness with His light, and that where sin has long abounded, grace may much more abound to salvation.

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Dr. Trumbull

Extract from Noely's SOUTH AMERICA - P. 209.

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The American and Foreign Christian Union, a non-denominational society, supported by various Protestants in the United States of America, began evangelical work on the west coast about 1850. Its missions were generally, if not entirely, among English-speaking people, and in the ports where such persons where found in the greatest numbers. The Rev. David Trumbull, an America, started from the United States in 1845 under the appointment of the Foreign Evangelical Society, and in January, 1846, preached his first sermon in Valparaiso harbor, on board the "Mississippi," the vessel which had brought him from the United States. Mr. Trumbull for many years rendered most efficient service under the above union.

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Extract from PRESBYTERIAN FOREIGN MISSIONS - P. 281.

The great character in the establishment of Protestant Missions in Chili was the Rev. David Trumbull, D.D., who landed in Valparaiso on Christmas Day, 1845, at the age of twenty-six. He had responded to an appeal of the Foreign Evangelical Society in behalf of the West Coast of South America, then without one evangelical missionary. Yet he went out without fear. One of his prayers on the voyage, as he thought of his home, fast receding, was, "May God assist me to a pure purpose of being his, and of sincerely asking where I can do the most good, and of going freely." God heard and answered that prayer. If ever a man came to his work in the appointment and strength of God, David Trumbull did, in Chili. He was a man of radiant personality, genial and cordial, and a man of great ability and power. He at once won confidence and friendships in Valparaiso, and built up a strong Union Church of foreign merchants and other residents, while he reached out constantly toward the evangelization of the Chilians. Dr. Trumbull died in 1889, at the age of sixty-nine.

Extract from "Missionary Memorials," by William Rankin, regarding

REV. DAVID TRUMBULL, D.D.

On February 1st, 1889, at Valparaiso, Chili, died one of the true nobility among men. He lacked but a few months of the allotted threescore years and ten, and over all his years had lain the glow of a sunny, large-hearted and truly Christ-like spirit. No man who knew Dr. Trumbull personally, and had had opportunity to test and measure the depth and generosity of his friendship, will speak of him in the mere set phrases of ordinary regret. Wherever he was known he was loved. Though he was endowed with those qualities which would have made him a shining light among his contemporaries at home, he early laid his plans for a more self-denying work, in some respects a lonely and isolated work, on the west coast of South America, because he felt that morally and spiritually that long coast-line was without one beacon of evangelical light. And it may well be said of him that he was for many, many years a pharos, uplifted in the surrounding night of papal superstition and sending forth his light near and afar. Referring to his choice, he wrote in March, 1845,

"It seems as if a field is open there, and in some respects as though I am fitted to enter and till it and scatter inthe seed, waiting patiently for God to give the increase."

On the voyage out in the ship Mississippi he preached regularly on the Sabbath, and accomplished much good for passengers and crew. The indifference of his fellow-voyagers to religion, instead of driving him in upon himself in timid silence, only led him to pray the more earnestly that he might have "utterance" and fidelity.

He was not a man to be despised or disliked even by the irreligious. His ever-beaming face, his warm and cordial address, were a passport to all hearts. One of his prayers, as he thought, possibly, with somemisgivings of his receding home, was "May God assist me to a pure purpose of being his, and of sincerely asking where I can do the most good, and of going freely."

As the voyage drew to a close, he recorded the prayer, "Now nearing my field, may I be aided to be faithful, remembering that I am to give account."

He had gone out in response to an appeal presented by the Foreign Evangelical Society in behalf of the west coast of South America. Stepping ashore on Christmas day, 1845, a young man of twenty-six years of age, he at once laid his plans for work. He was not long in winning the confidence and sincere friendship of prominent business men in Valparaiso; and while his heart longed especially for the benighted native population, he at length drew around him men of means and of clear appreciation, with whose aid he founded a church for the foreign population. His first service was held in the house of an English merchant, Mr. Sewell. He found an Anglican consular chaplain already in the city, between whom and himself a warm friendship sprang up. After he had preached for some years on board vessels and in small chapels fitted up on shore, the Union Church was dedicated in 1855, having cost $16,000. In 1864 the "Hall" was added at a cost of $13,000. The present church edifice, in which he was long engaged as pastor, was built in 1869. The old church, having been used for a time by a German colony, was afterwards purchased, during the missionary service of Rev. A.M.Merwin, by the Mission, and the Chilian Evangelical Church now occupies the place.

Dr. Trumbull labored for several years in cooperation with the American and Foreign Christian Union, and in later years with the Presbyterian Board. Though not drawing support from the Board, he was an honorary and voting member of the Mission and a valuable adviser and helper. From an early day he gave much attention to the spread of Christian literature and the advancement of education. He provied for a time copies of the Scriptures for distribution, but in 1861, by the help of Mr. Alexander Balfour and others, he founded the Valparaiso Bible Society, which has put in circulation in Chili nearly sixty thousand copies of the Scriptures, and more than double

that number of other religious books. His broad and genial spirit was illustrated by the fact that he united with a Roman Catholic prelate in soliciting subscriptions to publish a New Testament "which the archbishop would approve." Many copies of this issue have been used. Yet, while friendly to all, he did not fail to drive home upon the Roman Catholic Church of Chili a constant succession of such telling truths as were calculated to dissipate the darkness that had so long lain upon the land.

Dr. Trumbull had taken a deep interest through all the years of his residence in Valparaiso in everything that concerned the material improvement of Chili. His pen was ever ready to advocate wise public measures and to advance reforms, and his personal influence with men in high authority became at length phenomenal. He always displayed a peculiar tact that rendered his counsels acceptable and safe. More than once was he consulted by those high in authority, and his judgment was honored.

Speaking of his death, El Mercurio, a secular paper of Valparaiso, in its issue of February 2nd, said;

Valparaiso owed him much, and she always felt honored in claiming him, first, as the most worthy and best known of her foreign residents, and, secondly, as a fellow-countryman; nay, even more, as a true brother, as he proved by his love to humanity, and especially by the love and interest which he felt in all that pertained to the material and moral advancement of this country.

We can understand the grief that will come today to these who more directly received the benefits of his teaching, his intelligence, his vast experience, his counsels and comforts which he extended to seeking souls. Nevertheless, to us it seems as though his loss affects us all equally, since, as we have already said, the worthy and beloved Dr. Trumbull was a living example of virtue, and since to his exalted spirit it seemed as though all in his sphere were brothers, whatever might be their nationality, their social position or religious beliefs. Such was the man whom we have just lost, and for whom the Mercurio ever had the respect, appreciation and esteem which our society, with just reason, vouchsafed him.

I cannot close this brief sketch without laying upon the tomb of David Trumbull my personal tribute of esteem and of real affection. On two occasions while he was visiting the United States I had opportunity to know him even better than I had been enabled to do by years of friendly correspondence.

It was something additional to see him, to feel the warm grasp of his hand, and to hear the bright sallies of pleasantry and humor which came forth from his ever-glowing cheerfulness. It lighted his beaming face, even though at that time he new that he was a victim of a fatal disease. By the skill of a loving son, who was his physician, that disease, angina pectoris, was held in check for several years, but it claimed its victim at the last.

Great family afflictions, in the loss of dear children who had attained to manhood and womanhood, had fallen upon our dear brother, but they had not shaken his confidence in God nor blinded the vision with which he beheld the glories that are to come. - - F.F.Ellinwood, D.D.